

# Tulku

## *A Tibetan Initiation*

From the Writings of:

Alexandra David-Neel

"Magic and Mystery In Tibet"

W.Y. Evans-Wentz

"Tibetan Yoga and Secret Doctrine"

With Instruction On:

BUILDING THE BODY OF LIGHT

From W.E. Butler's:

"The Magician, His Training and Work"

Also with credit to:

Geoffrey A. Barborka and

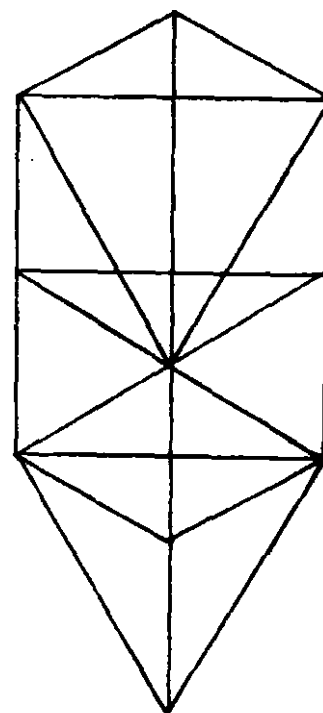
"H.P. Blavatsky, Tibet and Tulku"

LESSON 12

The Way of the Yogin

by

Judy and Riley Crabb



The Tree of Life

A Publication of:

Borderland Sciences Research Foundation  
PO Box 548, Vista, California 92083  
USA



## TULKUS, A TIBETAN INITIATION

By Judy and Riley Crabb

The Tibetan word Tulku means a form created by magick. In the occult terminology of the West we would call this form an artificial elemental. It is a phantom, a puppet of the mind, a ghostly body created by the magician to serve his purpose.

What is the purpose of the Tibetan lama in creating such a mind-form? To preserve self-consciousness through a series of incarnations, in and out of the flesh. The Yogin initiate of the East -- and the Kabala initiate of the West -- knows that this is the only way to get out of the world alive!

The occultist knows there is nothing miraculous about this; for he is treading the Path of Knowledge, the Third Way, the Way of the Yogin. All occult phenomena are performed under the Laws of Attraction and Repulsion. If death has lost its sting and the grave is thwarted of its victory by a Tibetan lama, it is only by his knowledge and practice of mental laws which supersede those of the physical world.

A Western "lama" named Jesus demonstrated this ability to "escape from the world alive". As a disciple He must have learned this occult science in the Egyptian Mystery Schools of His time on earth. As an Egyptian initiate in the Kabala we can be sure He taught it to his disciples at the Quirbet Quamran monastery by the Red sea.

This is the "thirst quenching beverage of immortality" taught by the Mahatmas of the Himalyas in ages past. They in turn learned it from Adepts who came to infant mankind from older, more advanced planets in the solar system. So what's new?

Tulkus were a special religious aristocracy among the Tibetan lamas. They had made the conscious transference of the personality from one life about to end, into a new baby form through normal human birth. This Doctrine or Yoga of Conscious Transference is as old as ritual magick. It certainly goes back to Lemurian times, to the Mother Race, as Churchward calls it.

But the Tibetan form of Tulku became popular only from about 1650 A.D. This was in the reign of the Fifth Grand Lama, according to Madame David-Neel. He was of the Yellow Hats, the Gelugspa sect, the ones who ran Tibet like a corporate state, at great profit.

The Fifth Grand Lama was Lobsang Gyatso. To add to his prestige and power over the common people he declared himself an emanation of the Bodhisatva, Chenrezigs, the Tibetan Christ. A corresponding term in Sanskrit is Avalokiteshvara.

The equally proud and exclusive lamas of other monasteries were not to be outdone. The Yoga of Conscious Transference had been brought up from the plains of India hundreds of years earlier by Padma Sambhava. They put it into practice with great industry and in time thousands of lordly Tulkus lamas were re-born. They were commonly thought of as "living Buddhas". By modern times the largest monasteries had hundreds of Tulkus whose claims to be reincarnations of their immediate predecessors were readily accepted by the superstitious Tibetans.

#### NON-HUMAN TULKUS

There are also non-human Tulkus. These are incarnations of Gods, demons and fairies or nature spirits. Most Tibetans believe that there are parallel streams of evolution, alongside man. Intelligent beings from these occasionally cross over into the human stream.

This is another field of study, to which there are passing references in the occult literature of the West, the writings of Geoffrey Hodson, for instance, and Dion Fortune, the literature of the Theosophical Society, and the writings of Paracelsus.

One of the more famous of the Tulkus was Aghia Tsang, abbot of the huge Kum Bum monastery in eastern Tibet. Madame David-Neel studied there as a lama herself for three years, during or right after World War I, we believe. At that time Aghia was only ten years old, but he was supposed to be, or claimed to be, the reincarnation of the father of the great Tibetan reformer of the 14th Century, Tsong Khapa! His mother of that life is also a Tulku of modern times. If true this would mean that they both had had seven or eight physical embodiments in a row without loss of self-consciousness.

We must remember that Tulku technique has been a secret part of occult Lodge instruction for literally millions of years, not only on this planet but on other planets of the solar system. The Hindu Brahmins call it the Science of Avesa. We can be sure the other priesthoods of the world, Roman Catholic, Mohammedan, Coptic, Confucian, Shinto, etc., have their versions of it; though this precious information is shared only by the elect, inner group of highest initiates.

Was knowledge of Tulku or Avesa a surprise to the first Jesuit missionaries who came to the Orient in the 16th Century? St. Francis Xavier, for instance? Not likely. Basilides, the Gnostic teacher and writer of the First Century, was certainly familiar with the idea.

And the Vatican Library in Rome must have the largest collection of occult Gnostic literature in the world.

#### APOLLONIUS OF TYANA

Apollonius, the New Testament writer whom Christians call Paul, is obviously aware of Tulku in 1st Corinthians 15:40-54, where he says: "There is a natural body and there is a spiritual body." There is nothing permanent in the physical body by which self-consciousness can be carried over into another existence, on either side of the Veil. Thus the disciple or student of the Mysteries must create a vehicle of consciousness, a Body of Light, by which such a self-conscious transference can be made.

Apollonius (Apollon, Paulus, Paul, pictured here) could have learned this technique of Tulku, building a body of Light, during either of his two sojourns in India, or while studying the Egyptian Mysteries in that land of Light, home of the Western Tradition. But the Egyptian priests were proud to trace their tradition back to Atlantis. The founder of that tradition was Osiris, an Atlantean Adept who preserved the occult traditions of his race by bringing them to the Nile valley before the great catastrophe of 11,564 B.C., the so-called Flood. The pre-Buddhist Tantrics of India probably derived their magick from the same source, Atlantis.



Was Osiris a Tulku? More than likely. Such a teacher must have conscious contact with the Masters and Adepts of the occult hierarchy of the solar system -- or at least with its Messengers. They come to the earliest races on a new planet "to form the nursery for future human adepts", as Blavatsky puts it in "The Secret Doctrine".

By Their use of Tulku these solar system Messengers were the first "immaculate conceptions" on earth! They formed their temporary physical vehicles by Will and Yoga. In her book, "Occult Lodges and Their Work", Dion Fortune says that it wasn't always easy for these extra-terrestrial Adepts to hold their temporary forms together. Perhaps because the raw etheric material of the young earth wasn't so responsive to the human will then as it is now. So the Gods sometimes disappeared as suddenly as they appeared, to the wondering gaze of the earliest humans, the members of the Polarian and Hyper-

borean races that preceded Lemuria.

But these Visitors from space, these Great Personalities from other evolutions, could move easily from one worn out body to another, as needed; and They taught Tulku, the Body of Light science, to receptive humans in the earliest Mystery schools. "Before Abraham was, I am."



Sir Francis Bacon

Coming down to more modern times we can only speculate as to whether or not Tulku techniques were a part of the teaching and practice Sir Francis Bacon imparted to the Masonic and Rosicrucian Lodges in England and on the Continent. Is it likely that he or his Teachers would have withheld this "thirst quenching beverage of immortality" from the aspiring students and disciples of his day, in the late 16th and early 17th Centuries?

We do know that Dr. Wynn Westcott and MacGregor Mathers made it a part of the curriculum of their Golden Dawn lodge in the London of the 1880s and 90s. One of their more astute pupils, Aleister Crowley, devotes a chapter to it in his book, "Magick in Theory and Practice".

Dion Fortune was an initiate in the Golden Dawn as it was reformed after Mathers' passing and carried on by Mrs. Mathers. Later she formed her own Mystery school, The Society of the Inner Light, in London.

She refused to break her vows of secrecy regarding certain occult teachings. One of her prominent pupils felt no such compunctions however -- or perhaps didn't take the same kind of vow. Anyhow, W. E. Butler gives detailed instructions for creating the Body of Light in his book, "The Magician, His Training and Work", in Chapter XVI. It is most instructive to compare his teachings on Tulku with those of Evans-Wentz in "Tibetan Yoga and Secret Doctrines", and the first-hand observations of Madame Alexandra David-Neel in over a decade of living in the land of the Lamas.

W.Y. Evans-Wentz is the scholar of Sanscrit and Tibetan, giving the student the dry bones of the sanctified instructions from guru to chela, from teacher to student. David-Neel fleshes out the bones with



Ritual figure  
of Osiris for  
Lodge work,  
Golden Dawn

full-life figures from Tibet of the early 1900s in "Magic and Mystery In Tibet".

### THREE ESSENTIALS FOR SUCCESS

There are three essentials for success in the Science of Tulku or building the Body of Light. First, the aspirant must have an intense desire to learn. Of course this must be coupled with intelligence and a certain amount of ability to concentrate.

Second, the student of the Mysteries must have control over his passions. The concern here is for those sensuous passions, which, if over-indulged, tend to degrade the personality and waste energy. There can be no suppression, however; there must be sublimation or at least healthy expression or release in positive work and play. The keynote for the student or chela is moderation in all things. The balanced life.

Third, there must be cleanliness and purity. As much as possible this means pure air, pure food and pure local influences free from viciousness. The deeper study of the Mysteries requires seclusion and quiet. Their practice out in the world, in Service, is something else, of course.

If you would be successful in Tulku or self-awareness, in or out of the body, several things must be relinquished or sacrificed. These are ignorance, conceit, vice, selfishness and the fear of death. The practice of the highest science means that the physical body must be brought under control. The techniques of the Kabala and of Natha Yoga are designed to do this.

The dedicated Kabalist or Yogin prolongs his life by reducing the activities of the vital processes to a minimum. This slows down the wear and tear on the body itself. Breathing is a good example of this. The average person breathes about 15 times a minute. The advanced student slows this down to as low as three times a minute! If the number of breaths is fixed at birth, as some Eastern Schools contend, you can easily see how slowing the breathing would prolong life. Suppose the average person breathes 50 million breaths in 70 years. If he slows his breathing rate down from 15 to three a minute, the consequent lengthening of the life is obvious.

Breath-control is an important part of learning how to get out of the world alive. It is one of the tools used in learning how to build a permanent vehicle of consciousness, a manu-maya-kosha as the Hindus call it. With this the Kabalist or Yogin can consciously transfer himself, or herself, to another human form if desired. It doesn't matter whether the form is male or female. The fluid Body of Light can readily adapt itself.

Longevity, however, is merely a byproduct of occult science and the study of the Kabala or Yoga. The goal is to build an immortal vehicle of self-consciousness which gives continuous awareness out of a physical body as well as in it. A general name for this Body of Light being among Tibetans is Bodhisatva. European occultists sometimes call it the Solar Body. The earliest Christians, the Gnostics, thought of the Christ as the Solar or Sun principle in man. The wisest of them knew that around this principle man himself had to form this vehicle of Light. It is not given to him by the Savior!

#### THE ALL-IMPORTANT MOMENT OF TRANSFER

One characteristic of the awakened man or woman is fore-knowledge of the final day and hour of physical life, the natural termination of existence in the present body. If the student would stay in the physical world to carry on his work and Service, he must leave that form before the silver cord is severed, that is, if he wants to preserve full memory of who he is, without a break in consciousness. Also, another body, still warm with the life of the previous occupant, must be ready for him.

If such a quick-change cannot be arranged at the time of his physical death, the student must follow the normal laws of rebirth. Then, like anyone else, he takes his chances on finding appropriate parents some time in the future. But it is likely that he will be born in better conditions than the average person because of his previous good works.

Apollonius of Tyana comes to mind in this regard. He was born to wealthy Greek parents in that city of Asia minor, Feb. 16th of the year 2 A.D. It is not surprising that this wise and benevolent reformer of pagan religions should be an Aquarian. In the third decanate of Aquarius his personal planet is Venus, "One of the most benevolent planets in the solar system".

Plato is another Greek philosopher-occultist who comes to mind as having had wealthy parents and favorable surroundings in his youth. In the Middle Ages we think of Francis Bacon, born in Windsor Palace but disowned by his queen-mother, and taken to the home of her Lord Keeper of the Seals, Nicholas Bacon, to be brought up. Among modern teachers of the highest science, Krishnamurti comes to mind. His birth was in an average Hindu family but the Mahatmas of the Himalayas saw to it that the young boy came to the attention of the Theosophical leader, C.W. Leadbeater, in India at the time. He and Annie Besant persuaded the boy's father to let them supervise his son's training. He was sent to England to get the best of educations.

Were any of the above-mentioned personalities self-conscious transfers from worn out bodies in other places and races on the face of the earth? We can only conjecture. History is silent. There is



enough information at hand to make us wonder.

### DEATHLESS LIFE

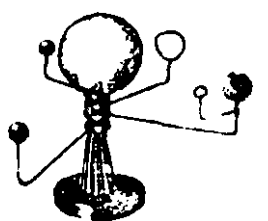
Madame David-Neel says that the technique of Tulku was one of the most jealously guarded secrets of Tibetan Buddhism, even though it was being practiced all the time by thousands of chelas or monks. Mastery of this particular aspect of occult science did mean that the initiate, be he Yogin or Kabalist, could prolong his personality consciousness for hundreds of years. He knew how to lay aside his old, worn out body for that of a baby or youth of either sex.

This is one form of Tulku. Another is the temporary taking over of the body of a chela by an adept or guru, to make sure that certain instructions are accurately brought through to the physical plane. Another name for this is trance mediumship. Apparently all Masters and Adepts perform this kind of Tulku, and it may happen far more often than is commonly believed by the orthodox. This is the highest kind of Tulku.

The lowest kind involves loss of memory because the silver cord is cut and a normal birth must be taken. This means a slowdown in the student's work because so much time and effort must be put into developing the new body. But this must necessarily happen to initiates whose bodies are worn out from tribulations and from the pressure of occult studies and practices. Nevertheless they do usually seek rebirth in a few years in surroundings where they can take up the Great Work along self-chosen lines once more.

### THE AUTHOR OF "DE DOCTA IGNORANTIA"

H.P. Blavatsky suggests that Nicholas, Cardinal de Cusa, is an example of this. He was both a Churchman and a Kabalist! From his studies of the ancient science the Cardinal came to believe that the sun was the center of the solar system and all the planets revolved around it. He was brave enough, or foolish enough, to state this publicly in his "De Docta Ignorantia". This in the face of Church doctrine which stated that the flat earth was the center of the universe, and sun, planets and stars revolved around it! One wonders if de Cusa really died a natural death in 1464 in Italy, or was he murdered by priest-assassins?



Copernican Planetarium

Anyhow, nine years later a physical-plane personality known to history as Copernicus was born in Poland. (1473) As an astronomer in this life he could confirm by direct observation the helio-centric hypothesis developed in the previous life in Italy. He took the same first name of the previous life, Nicholas. His father in this Polish life was wealthy, a prosperous merchant of the old Hanseatic town of Thorn, on the Vistula. True, the father died when Nick was

only ten, but the uncle who adopted him was a Bishop. That worthy saw to it that the youth was sent to Italy for an ecclesiastical education. There the initiate's guru could see to it that the writings of de Cusa would be brought to his attention; for certain it is that Copernicus developed his ideas of a sun-centered solar system while studying as a young man in Italy. Through this dedicated soul the Elite Adepts of the occult hierarchy of the solar system were laying the groundwork for the space-age science of the future, when earth and its inhabitants must self-consciously take their place in the family of planets.

#### ORBITAL FLIGHT TO THE MOON

In all honesty, however, we must say that this Scientist-Kabalist-Churchman did not establish the basis for successful trips to the moon and Mars. For he uncritically adopted the Pythagorean notion that the orbits of the planets were perfect circles, even though this disagreed with his observations that the motions of the planets were erratic!

Perhaps Copernicus was unaware of how much his creative thinking had been stifled by the sterile dogmas of the Roman Catholic Church. Or maybe he wisely decided to work quietly within the confines of Roman orthodoxy, leaving his "reformation" to take effect after his passing. Martin Luther started the fires of reform in 1517. They were sweeping Germany and Poland while Copernicus was perfecting and quietly teaching his radical astronomical ideas. But it wasn't until 1540 that one of his students, Rheticus, put them into print in an obscure little book. Nicholas' major astronomical work "On the Revolutions of the Celestial Orbits" wasn't published until the year of his death, 1543, and then it was supervised by a Lutheran minister, Andreas Osiander.

Copernicus knew that a combination of circles gave an ellipse, but apparently it never occurred to him to use such a figure to diagram the orbits of the planets. The Western world had to await the genius of the German mathematician, Kepler, in the next century, to lay the basis for the orbital science which made the Apollo trips to the moon successful. His mathematical computations were based on a generation of observations of the heavens made by Tycho Brahe, at his Danish observatory near Copenhagen, from 1576 to 1597. Brahe was born in 1546. Was he a Tulku of Copernicus? Who knows?

Whether he was the spiritual successor -- or physical -- or both, to the Polish trail-blazer, the Gurus of our Western Tradition saw to it that Brahe was born in ideal surroundings. A nobleman himself, his abilities attracted the attention and support of the Danish king, Frederick II. With a generous pension Brahe built a fully equipped observatory on the island of Hveen in Copenhagen Sound. The place even had its own printing press for the publication of the findings, astronomical tables and charts of extreme importance to the navigators of the day.

Frederick II died. Brahe's pension was stopped. The Mahatmas of the Himalyas came up with a new patron for him, Rudolph II of Prague. There in Czechoslovakia Tycho spent the last two years of that life, long enough to pass on the torch of heavenly research to the young German mathematician, Johannes Kepler.

Both of these men had accepted and worked with the Copernican theories in plotting the planetary orbits. But as inheritor of that 23-year accumulation of direct observational data made at Copenhagen, Kepler had a mountain of facts which demolished a molehill of theory. In 1627 he published the Rudolphine Tables. These were the most accurate that had been published up to that time. Kepler developed his elliptical theory of orbits in 1607. It took him 20 years to work out the accurate tables, based on Brahe's observations.

Thus Kepler was proving out in practice the shrewd philosophical observations being made by his contemporary, Francis Bacon, in England, that the learned tradition in Europe had become sterile because it had lost contact with experience.

#### THE GREAT CHANCELLOR

"By the beginning of the seventeenth century the beginning of modern science was under way," writes Stephen F. Mason in "A History of the Sciences", "though its procedure was somewhat halting and its novel characteristics were by no means fully recognised. The craft and scholarly traditions had been gradually merging throughout the sixteenth century to give a new method of enquiry, but few people realized what such a development portended, and fewer still were aware of the nature of the new method, and the potentialities of its application.

"Francis Bacon, 1561-1626, Lord Chancellor of England under James I, was amongst the first to become conscious of the historical significance of science and the role it could play in the life of mankind. What he saw seemed to be good, and he sought to give impulse and direction to the new scientific movement, by analysing and defining the general methodology of the sciences, and indicating the mode of its application."

He saw himself as the Columbus of philosophy and wrote and published two works to encourage development along this line, "The Advancement of Learning" (1605) and "The Great Instauration of Learning" (1620), never completed, but which did clarify scientific method for the researchers who followed on. He saw that to succeed they must unite within themselves the learning of the scholar and the craftsmanship of the skilled artisan, to bring about "the true and lawful marriage of the empirical and rational faculties, the unkind and ill-starred separation of which has thrown into confusion all the affairs of the human family."

We must remember that young Bacon became so disgusted with the

sterile and impractical university learning of his day that he quit school without ever trying for a degree and took up the study of law at Gray's Inn near the courts. To the high born young men of his day there were only about three choices of career open. The military appealed to him not at all, the church even less; this left only law and politics. Here he got into the practical study and use of civil power and its application to the common good.

Consider this shrewd observation from "The Great Instauration": "With their first authors the mechanical arts are crude, clumsy and cumbersome; but they go on to acquire new strength and capacities. Philosophy is most vigorous with its early authors and exhibits a subsequent decline. The best explanation of these opposite fortunes is that in the mechanical arts, the talents of many individuals combine to produce a single result; but in philosophy one individual talent destroys many. The many surrender themselves to the leadership of one. . . and become incapable of adding anything new. For when philosophy is severed from its roots in experience, whence it first sprouted and grew, it becomes a dead thing."

As a student of the Mysteries, take the Chancellor's words as sage advice and a warning: let your own efforts at expanding self-awareness be a wise and level-headed combination of theory and practice. If theory -- or occult philosophy -- doesn't fit the facts of your observation and experience, adjust the theory.

## THE SECOND KIND OF TULKU

We used the de Cusa-Copernicus sequence as an example of the first kind of Tulku. Because of loss of self-awareness through normal death and rebirth procedures, memories of the past life must be revived through external stimuli. In Copernicus' case it was a return to the scenes of the past de Cusa life in Italy and a study of the writings.

The more advanced Kabalist has already built his Body of Light, his Solar Body. With this, consciousness can be transferred from body to body without a break or gap. The problem or choice is, which way to do it when the present form has outlived its usefulness. Shall the Kabalist, the Yogin, take the normal route of death and rebirth, thus going through the "diaper stage" again? Or shall he relinquish the present form before it is completely dead and take up another, younger form which still has the warmth of life in it, but is being deserted by its present owner? No doubt such choices are made with the guidance of the guru.

One of the early Hindu Theosophists was such a Tulku. His name was Damodar when W.Q. Judge met him while in India with Blavatsky and Olcott in the early days of the Society, the 1880s. At that time Damodar was 53 years old, but he had had unbroken physical consciousness for 118 years! The Hindu had been initiated into the science of

Yoga as a Faqueer in a life which began in or about 1762. It was then that he learned Avesa or Tulku. Existence in that body lasted 65 years, to around 1827. Damodar told Judge that he was passing the fortress of Bhurtpore when a shot rang out and he must have been the target. Anyhow, a bullet struck his hand and wounded him.

The Hindu gave Judge only the barest details. So we don't know if the hand was shattered with serious bleeding, or what? Did Damodar throw himself into a cataleptic trance right there and leave the form? Or did he retire to some quiet place to make ready for the transfer of consciousness at his leisure?

Was he informed clairaudiently by his Guru that another young body was ready for him elsewhere in India? Or did the opportunity come in a vision, of a seven-year-old Hindu boy, sick unto death, already in coma, surrounded by grieving parents and relatives?

The idea of the conscious choice seems to be more appealing. The vision would offer the Faqueer the choice of remaining with the old, injured body or of moving into the young, sound body with two good hands. Through the practice of Avesa he was ready for the opportunity and made the change while the silver cords were unsevered.

The parents were overjoyed at the miraculous revival of their son -- until they discovered that their "boy" had somehow achieved an adult outlook and a strong will of his own!

We can be sure that in the case of conscious transference like this there is close supervision by the initiate's guru. A magic circle must be provided, with guardian human and angel spirits, to make sure that intruders are kept out until the transfer is complete and the new tenant of the body assumes complete control.

#### ACCIDENTAL OR SPONTANEOUS TULKU?

We are inclined to believe that there is more of this going on, much more, than people suspect. Few understand it, including the participants. One of the well publicized spontaneous Tulkus was reported by a Hungarian borderlander named Tabori, in his book "My Occult Diary". He heard of the strange case of the transformed personality of the Budapest schoolgirl, Iris Farczady. The 18-year-old girl went to bed sick one night and passed on into a coma. The next morning she woke up, stared wildly at her grieving mother and the bedroom, jumped out and ran out of the house, shouting in some strange tongue!

It was days before the parents learned their "daughter" was speaking Spanish. By the time Tabori heard of the case and came to interview the parents they had the full story from the stranger in their home. She had been a poor charwoman in Madrid, with 12 children. She had died of consumption and overwork at the age of 42. The senora

remembered details of her burial service and interment. The next thing she knew, she was in the body of this attractive girl in a strange city, in a comfortable, middle class family! The whole thing was a great puzzle to all concerned, including the borderland researcher, Paul Tabori. His philosophical system did not account for spontaneous exchanges of souls and bodies; so he could not adjust his thinking to the obvious facts of the situation any more than could the parents -- a good example of the mental crystallization referred to by Francis Bacon. We'll always remember Mrs. Farczady's final remark to Tabori: "This is not my daughter, Iris. We have a stranger in the house."

What happened to the soul of Iris Farczady? She had had it as far as that life was concerned, at the age of 18. We suspect that there was a karmic tie between the young Hungarian and the Spaniard. A life was owed and this was the way the Iris soul chose to pay it back, under the guidance of the Inner Plane Adepti, of course. Kinda tough on the parents but it illustrates Charles Fort's sage observation of a couple of generations ago: "We are property!"

#### ANOTHER STRANGER IN THE HOUSE

Somewhere in our news clippings is an item from the Los Angeles "Times" about a puzzling accident to an English fisherman. His boat was operating in Norwegian waters. A swinging block struck him on the head and knocked him unconscious. The captain put ashore and left the poor guy, still out but breathing, in a Norwegian hospital. He finally recovered consciousness in a day or so but was in a rather befogged mental condition, not sure of who or where he was. Nevertheless, the authorities summoned the English vessel, the ship put in for its injured crewman, and he was eventually returned home. His wife was shocked at this changed man who couldn't even speak good English. Didn't know his way around there. As she said later to reporters: "This is not my husband. I have a stranger in the house."

Accidental Tulku? Who knows? It is a dramatic example of the subtle, invisible forces which move us in and out of the flesh; and that is what occult science is all about, observing, identifying and using those forces. Bacon put it something like this in his writings. God has deliberately hidden Himself from us in His creation. It is up to us to accept the challenge, peel off the masks, and find the life hidden in the form.

We'd like to give one more example, from personal experience. This occurred while the present director of BSRF was on an extended vacation trip to Mexico City in 1940. Sanborn's was the accepted place to go there for Yankee cooking and products but we also were delighted to discover an icecream shop that served malts, sundaes and sodas Yankee style. And, most unusual for Mexico City at that time, the proprietor was an attractive, unmarried woman in her 30s.

Single, upper class Mexican women just didn't start businesses on their own, not in those days at least. But then we learned, in talking to the gal, that she wasn't really a Mexican -- which helped to account for her excellent English. She was a Tulku! And knew it. Her Teachers had given her the opportunity to take over the body of this dying Mexican girl several years earlier. Her mission was to show Mexican women the way to independence. She chose to set up this little shop in downtown Mexico City, for all to see. Young Mexicans of both sexes were patronizing the place.

Of course the sudden change in the character of their daughter was a great shock to her "parents" but what could they do? As far as the State was concerned this body was still their daughter; so they reluctantly went along with her radical ideas about Women's Lib.

Tulku or Avesa was a radical idea to us then, too, but we had read some examples of the Doctrine Consciousness Transference in the extensive literature of the Theosophical Society, at the Lodge library in Minneapolis, Minnesota; so we had been mentally pre-conditioned to accept the icecream shop owner's story.

#### T. LOBSANG GYATSO, THE FIFTH DALAI LAMA

Alexandra David-Neel writes that it was the fifth Dalai Lama who set the style for the self-continuing line of lamas, at his own monastery in Lhasa. This was in 1650 A.D. Not to be outdone by their "pope" -- a political appointment by the way -- the abbots of other Tibetan monasteries enthusiastically took up the study and practice of Tulku. Soon every monastery of any consequence was headed by a man who was generally regarded as having succeeded himself!

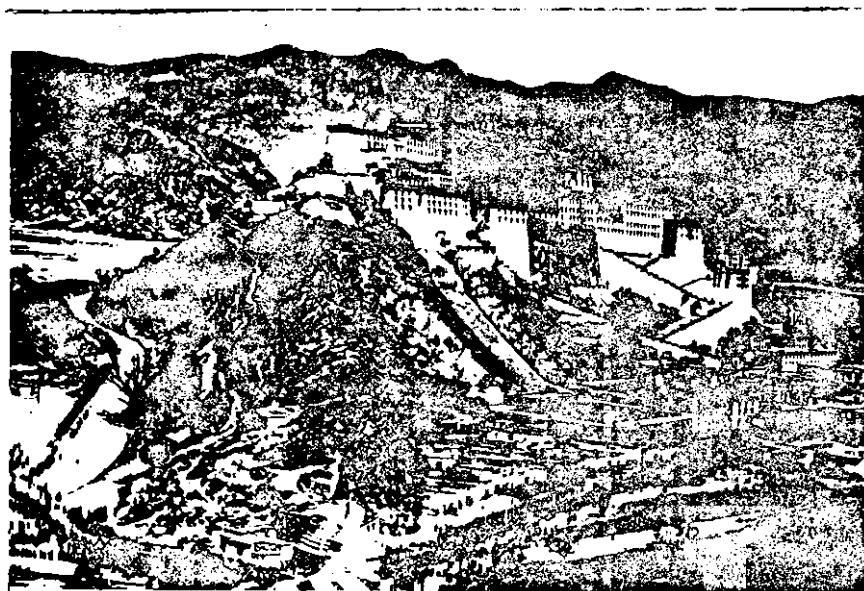
Gyatso was the Grand Lama of the Yellow Caps, the Gelugspa sect. Until the Chinese Communist takeover in the 1950s, these power-mad priests held Tibet in an economic, religious and political stranglehold for hundreds of years. Lobsang had more nerve than the Catholic popes of the West. He declared himself an actual incarnation of the Tibetan Christ, Chenrezigs, to establish or confirm his infallibility!

The idea was not new. Milarepa, one of Tibet's most revered adepts, believed that his own guru, Marpa, was the tulku or incarnation of Dorje Chang -- a historical figure of antiquity as highly regarded in Tibet as was Osiris in Egypt.

But Gyatso's innovation was a change from the old spiritual principle of a qualified disciple succeeding his Master. This was a reversal of a noble occult practice which guaranteed the deterioration of the monastic system and corrupted lamaism in Tibet.

Alexandra discovered from personal contact with them during her years of study and travel in Tibet that too many of the reincarnated lamas had no spiritual qualities at all! They felt no inclination

toward the role of religious leader, but coasted along in their position of power as a figure-head. They welcomed the homage of the devout, especially in the form of "peter's pence" from the poor and generous donations of land and money from the rich. From 1650 on, Tibet became an increasingly horrible example of what happens to a nation when its government is taken over completely by a religious hierarchy. Alexandra learned there what is true of every large organized priesthood on the face of the earth. Each is a private, money-making corporation operating behind a religious front, piling up fabulous riches for generations. Until, in desperation, the people destroy it all in a bloody revolution.



Henry VIII came to this awakening in England. After defying the Church with his divorce, he and his rapacious nobles sacked the Cathedrals and the monasteries, releasing the priest-accumulated wealth of a thousand years! The result was a forward surge in all aspects of the national

life we now remember as the glories of the Elizabethan Age. Russia went through a similar anti-clerical upheaval in 1917.

Above is Alexandra's photo of the Potala, high on a hill overlooking Tibet's capital city, Lhasa. Surely it is, or was, one of the most imposing religious edifices in the world. It was started by the Fifth Dalai Lama, Lobsang Gyatso. He died before it was finished. His regent kept this information from the people for ten years, saying the God-king was in retreat. Thus he kept them pouring their blood, sweat and tears into the beautiful structure -- symbol of their slavery -- until it was finished. How much of it remains now, after the Chinese completed their takeover in 1959, is unknown.

If the tombs of the Dalai Lamas are still on the flat roof of the Potala, they are surely roofless now. Or, if the Chinese Communists have made a museum or a school of the place, the hammered gold tile roofs of the tombs have been replaced with something more practical. The wealthy trappings of that monastery, as those of all other monasteries and temples in Tibet, have been put to good use in the service of the people, in trade and commerce.

The true spiritual teachers in Tibet lived apart from the monas-



teries and the system of exploitation of human weaknesses. They dwelt apart mostly as hermits, and passed on their power in the traditional way, from master to disciple.

"My kingdom is not of this world" is a clear declaration of intention which is the opposite of the self-reincarnating Tulku Lamas, desperate to cling to their worldly power and wealth. The net result of this philosophy of negation was one of the most reactionary and backward nations on the face of the earth. There was no public school system, no public health system, no public utilities of any consequence. Tibet didn't even belong to the International Postal Union! Everything was subordinate to the Church and its need to maintain its sacred and secular power.

#### THE KARGYUTPA SCHOOL

The above situation was largely the work of the Yellow Cap Lamas. They had gained and held power for several hundred years, with a rigid, unyielding system of devil-worshippers devoted to the false Buddha, Kabalactes.

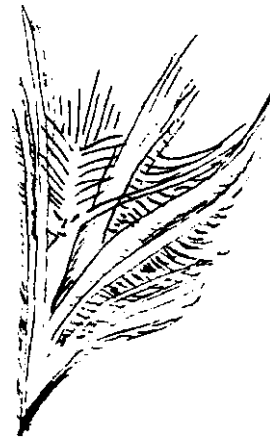
The Red Caps were more liberal in their study and practice of the philosophy of the Buddha. They were not strictly enjoined to celibacy and chastity as were the Yellow Caps. One of the most obvious examples of this relaxed approach to spirituality was Marpa, Milarepa's teacher. He was married.

The Red Cap lama is aware of his responsibility to train up a qualified replacement for himself. The forward pressure to sustain the evolutionary Plan of the Logos must be maintained. The world needs disciples and initiates who are consciously aware of this Plan and the need to give it enthusiastic support. So, the Red Cap lama may choose one of his disciples to father an appropriate heir to his line of Masters.

A Tibetan has no doubt about the reality of elementals, demons and angels. Such a belief is as natural to him as are all other aspects of his daily existence. He knows, furthermore, that beings from these other lines of evolution sometimes take on human form. There are non-human Tulkus!

It is part of the Kargyutpa instruction that the lama who would sponsor the birth of an advanced soul must look for an incarnated fairy or angel to mother the coming "savior". As always, one must be aware that there is guidance from the Inner Plane Adepts in these matters. The lama does not act alone in looking for the young woman with the appropriate non-human or "angelic" characteristics. She may very well be living a cloistered life in a nearby religious community, but whether she is a temporary etheric materialization or the result of normal human birth herself is a matter of speculation to us. We can only offer a choice quote from a rather famous Western initiate.

Paracelsus. In his "Liber Philosophia, II" he wrote: "An Undine (water spirit) may marry a man and keep house with him, and her children will be human. . . Thus Nymphs (Sylphs, air spirits) are anxious to become united with man; they seek to become immortal through him."



There are certain telltale signs about such a woman. These would be visible to an initiate though probably not to the average person. The Comte de Gabalis spoke of such marriages in his Kabalistic instructions to the Abbe de Villars in Paris in the 1660s. We're inclined to suspect that the Comte was a Tulku of Francis Bacon.

#### A SPIRITUAL MARRIAGE

The union of a Red Cap monk with his chosen bride was not an ordinary marriage. It was arranged by the lama. There was no attempt to set up housekeeping. This bride and groom of the Tibetan Christ lived in retreat for months before the conception. There were elaborate rituals and prayers which had to be performed regularly. The Bodhisattvas, the Masters, were invoked to give their blessing to the union, also the ancestors of the line of lama adepts to which the husband belonged.

What the couple was doing all this time was establishing a psychic bond between themselves and the occult hierarchy of the planet. A mating such as this starts in the Spiritual world and works its way down, plane by plane, through mental and emotional worlds, to the physical, where conception takes place. This is just the opposite of the average marriage, which starts with physical attraction and builds up to Astral desire. In this jail of the solar system it is a rare marriage indeed which builds compatibility on up into the mental and Spiritual realms.

The kind of marriage or physical union we are speaking of here is a sacred sacrament, not voluntary self-indulgence, and it takes place within a magical circle. This guarantees delivery of a soul to the physical plane with the necessary qualifications for adeptship.

Those of you who have read the autobiography of the late Cyril Scott, "Bone Of Contention", must be reminded of the spiritual marriage of this well-known English composer. Scott had conscious awareness of his guru, the Eastern Adept, Koot Hoomi. It was his Master who urged Scott to marry and father some children, against his own inclination to lead a rather selfish and bohemian existence as a modern artist.

"I could find no convincing reason for not remaining an unemcumbered bachelor," wrote Scott, "nevertheless, K.H. changed all my preconceived notions. He pointed out (through medium Nelsa Chaplin) that it was not well for a man to live alone, for it was apt to foster selfishness and make him an introvert. Moreover, there was the literary work; Rose Allatini (her actual name) was or rather is not only a writer of considerable talent and ability but has a remarkable flair for literary criticism and could pounce on mistakes, oversights, solecisms and lapses of good taste with the eye of an eagle. Finally, there was some karma brought over from our last life together which had to be worked off between us, and if not adjusted in this present incarnation would have to be in the next -- so why delay its liquidation? All these appealed to me as sound reasons for marrying Rose, who, likewise being a server of Master K.H. had already given her consent to his suggestion, albeit at some sacrifice to herself.

"Incidentally, we both heard through him who we had been in our last life, though I am not prepared to divulge our names. Suffice it to say that neither of us was English, that Rose was an authoress and I a composer and had been one in my previous life. Between my last life and the present one I was only out of incarnation some thirty years, and Rose still less.

"It may amuse the reader to know that whereas I derive some pleasure from hearing the works I wrote in my last rebirth, with a few exceptions I am bored by those I wrote in my earlier one. But considering the lot of nonsense talked by some believers in reincarnation who pretend they were kings, queens or similar grandiose personages, the less said about past lives the better. What concerns this story is that Rose and I made what among Occultists is called an occult marriage, and I for one have never regretted it."

There is no indication here that either of these two disciples was a cross-over from one of the non-human lines of evolution, not in the immediate past at least; nor that their two children were destined for positions of worldly prestige or responsibility.

And, though the marriage was begun under high spiritual auspices, this was no guarantee of its permanence! World War II came along, with the devastating bombing raids on London. The happy Scott family was forced to break up; the children went to stay with Scott's sister; he put up in a series of West Country guest-houses and hotels; and Mrs. Scott moved in temporarily with "our mutual friend, occultist and gifted writer, A.K. Challoner". Scott had no facilities for continuing his musical career; so he turned his creative abilities to writing, occult works and the series of booklets on health which may earn him more enduring fame than his music. Mrs. Scott presumably continued to proof-read his manuscripts.

At the end of hostilities there was a great housing shortage in England. Mrs. Scott's poor health discouraged the possible management of a suitable menage for the whole family, even if one could have been found; so they went their separate, but friendly, ways.

We wonder if the Aquarian Age may not produce more of these "marriages of convenience", in which the child-conceiving and child-bearing functions will be separate and distinct from love and companionship. The Women's Liberation movement of the 1970s, and the proliferation of sperm banks for artificial insemination seem to point in that direction. If the human race is ever to lift itself beyond this point, there must be some concerted effort toward breeding for quality!

#### BACK TO TIBETAN MAGICK

In view of the above observation it could be said that the Tibetan lamas led the way toward breeding-for-quality, in their selfish, left-handed way; and this long before Hitler advocated breeding a race of super-Aryans in Germany.

Dedication, purification and concentration are the three keys to success in Tulku or Avesa -- as they are in any successful magical operation. This calls for years and years of mental and emotional discipline. The Tulku artist must practice daily "five-finger" exercises of the mind, without fail, and gradually raises his whole being to concert pitch.

One important practice is the daily erection of a mental totem pole of God-forces above the head. This exercise serves at least two purposes of about equal importance. The first is to train the mind in the creation of human-type images. Without this ability success in Tulku would not be possible. The second is to put the practitioner in touch with the Masters of his Lodge -- or Communion of Saints -- if you prefer the religious connotation. For these mental images are the psychic telephone numbers of the Inner Plane Adepts they represent.

The thought-form represents a cup or chalice, into which the invoked deity can pour his energy, if he so desires. This gives the thought-form an activating soul by which work can be accomplished in the lower worlds. The kind of work is determined by the prayer or subject meditation of the disciple or yogin.

These Tulku rites have been highly stylized over hundreds of years of practice by thousands of ambitious devotees. The rites are long and complicated. They have to be memorized. This memorizing itself helps to develop the mind, develops the power of recall, a most important mental attribute to a Kabbalist or Yogin. If you can't remember who you are or where you came from, how the hell are you going to get back to your physical body if you make a successful Astral projection?

Another essential in developing the Body of Light for successful conscious transference from one form to another is to cause the thought-form to go through a series of actions, a puppet

under control of its Master. David-neel says the God-forms of the Tulku rites are caused to go through a long series of complicated changes.

#### THE ALL-IMPORTANT PRINCIPLE OF CONTROL

These mentally-created and visualized images are always reabsorbed by the magician at the end of his meditation. If he doesn't do this they will develop an independent life of their own and cause him all kinds of trouble, even to loss of life, if the artificial elemental becomes powerful enough in its own right!

Jewish Kabalists of the 17th Century were well aware of this danger, as is illustrated by Christoph Arnold's letter of 1674 about the magical rites of Rabbi Elijah:

"After saying certain prayers and holding certain fast days, they make the figure of a man from clay, and when they have said the shem hamephorash over it, the image comes to life. And although the image itself cannot speak, it understands what is said to it and commanded; among the Polish Jews it does all kinds of house-work, but is not allowed to leave the house.

"On the forehead of the image they write: emeth, that is, truth. But an image of this kind grows each day; though very small at first, it ends by becoming larger than all those in the house. In order to take away his strength, which ultimately becomes a threat to all those in the house, they quickly erase the first letter aleph from the word emeth on his forehead, so that there remains only the word meth, that is, dead. When this is done, the golem collapses and dissolves into the clay or mud that he was... They say that a baal shem in Poland, by the name of Rabbi Elias, made a golem who became so large that the rabbi could no longer reach his forehead to erase the letter e. He thought up a trick, namely that the golem, being his servant, should remove his boots, supposing that when the golem bent over, he would erase the letters. And so it happened, but when the golem became mud again, his whole weight fell on the rabbi, who was sitting on the bench, and crushed him."

After learning about the creation of artificial elementals from her lama teachers while in Tibet, David-Neel decided to try her hand at it, just for fun. She chose the image of a jolly, fat monk, visualizing it and pouring some of her life force into it every day. Sure enough, this creature of her imagination slowly but surely became more tangible. She went into seclusion, tsam, for several months to do this "performing the prescribed concentration of thought and other rites. After a few months the phantom monk was formed. His



Lama Alexandra David-Neel

form grew gradually fixed and life-like looking. He became a kind of guest, living in my apartment. I then broke my seclusion and started on a tour, with my servants and tents.

"The monk included himself in the party. Though I lived in the open, riding on horseback for miles each day, the illusion persisted. I saw the fat trapa, now and then and then it was not necessary for me to think of him to make him appear. The phantom performed various kinds of actions of the kind that are natural to travellers and that I had not commanded. For instance, he walked, stopped, looked around him. The illusion was mostly visual, but sometimes I felt as if a robe was lightly rubbing against me and once a hand seemed to touch my shoulder.

"The features which I had imagined, when building my phantom, gradually underwent a change. The fat, chubby-cheeked fellow grew leaner, his face assumed a vaguely mocking, sly, malignant look. He became more troublesome and bold. In brief, he escaped my control.

"Once a herdsman who brought me a present of butter saw the tulpa (golem, artificial elemental, Hawaiian unihipili) in my tent and took it for a live lama. I ought to have let the phenomenon follow its course, but the presence of that unwanted companion began to prove trying to my nerves; it turned into a 'day-nightmare'. Moreover, I was beginning to plan my journey to Lhasa and needed a quiet brain devoid of other preoccupations, so I decided to dissolve the phantom. I succeeded, but only after six months of hard struggle. My mind-creature was tenacious of life."

At this point in her studies of Northern Buddhism and its magical practices Alexandra had not come to fully realize that thoughts are things! The fact that she continued to call her mental creation a phantom, an illusion, a phenomenon indicate that. This is a trap that millions of dabblers in occult science have fallen into. They experiment with mental creation in this way without any awareness of their total responsibility for what they have created. If you want a reason for the chaotic conditions of the physical earth today here it is. The Lower Astral Plane, interpenetrating with the

physical, is over-loaded with these abandoned responsibilities, the result of conscious or unconscious magickal practices. These tulpas are attracted to other human beings vibrating at the same wave-length impressed upon them at the time of their creation. The tulpa then tries to steal from the living organism enough human vitality to continue its vicarious existence. And the original creator is still responsible and accountable for the behavior of his creation!

It was because of this that Alexandra's teachers guided her and inspired her to continue with the reabsorption of her jolly monk until it was complete. If she didn't do it then the thing would come back to haunt her in the next life, bothering her until she did reabsorb it. That is the law. In our own years and years of counseling people on psychic and occult problems we can think of half a dozen whose daily lives are horror-filled nightmares of obsession, trouble and ill health as they struggle to control their own artificial elementals out of their selfish past. We have found that we can give only temporary help to such unfortunates. For them, as the Bible warns, there is no remission of sins because they have knowingly transgressed the law. Thus the well-trained disciple or initiate carefully reabsorbs his mental projections after each day's rituals -- unless, of course, his creation is designed to help others. Then it is deliberately launched upon the magnetic currents of the ethers to accomplish its purpose.

#### SOME IMPORTANT DIFFERENCES

Madame David-Neel writes that the line of "demarcation between tulpas and tulku is far from being clearly drawn. The existence of both is founded on the same theories". She didn't create her tulpa, the jolly monk, for any constructive purpose but just for the hell of it, to prove to herself that she had such magickal powers. The motive was essentially selfish. Thus this child of her imagination slowly but surely turned malignant, selfish, in response to the original intention. All the more reason for reabsorbing it after every ritual, to be sure to keep it under control.

The Body of Light is also only an artificial elemental, a tulpa, in the beginning. But the intention of the disciple or initiate is entirely different. He creates it for the heaven of it! He wants an immortal vehicle of consciousness with which he can carry on his loving Service to mankind when the mortal form has lost its usefulness. It is likely that Alexandra finally came to realize this important difference between tulku and tulpa when she returned home to France after her years of sojourns in Tibet.

This important difference was demonstrated to her several times by some of the truly enlightened lamas or hermits with whom she came in contact in Tibet. They had built Body of Light tulpas and were making daily use of them in their work. Their Tibetan term for this

phantom form is Yidam. "It is the custom in Tibet that the lamas who are initiated to that particular practice 'put on' each morning the personality of their Yidam. . . Expert magicians in this art, it is said, can hide their own real appearance under any illusory form they choose. . . "

The form we suggest here is a glorified duplicate of the present physical body, and for the specific purpose of winding up one's human evolution as intelligently and quickly as possible.

#### CENACLE DE TREIZE or BANQUET OF THE DEAD

As an adept of the Egyptian Lodge of the Western Mystery Tradition, Cagliostro appears to have been a master of the art of creating tulpas or artificial elementals, and perhaps was a Tulku as well.

In the chapter "Cagliostro in Paris", in his biography of the adept, W.A. Trowbridge includes the famous story of the Banquet of Death. "It was reported that Cagliostro, having invited six noblemen to dine with him, had the table laid for thirteen. On the arrival of his guests he requested them to name any illusory shades they desired to occupy the vacant seats. Straightway, as their names were mentioned, the spectres of the Duc de Choiseul, the Abbe de Voisenon, Montesquieu, Diderot, d'Alembert and Voltaire appeared, and taking the places assigned them conversed with their hosts in a manner so incredibly stupid, which had it been characteristic of them in the flesh would have robbed them of all claim to distinction..

"This anecdote, one of the gems of the Marquis de Luchet's lively imagination, who related it with much spirit, was devoid of the least particle of truth. . . "

Trowbridge was the complete materialist. Having no awareness of the creative power of the mind he simply could not believe the stories of Cagliostro's magickal accomplishments in England and on the Continent. Nor could he understand the most important part of Cagliostro's mission at that time, to revitalize the Masonic lodges of Europe, by introducing Egyptian rites and reminding the Masons of the Egyptian origins of their philosophy.

The Tulku aspect of Cagliostro's beginnings becomes apparent in his story of his early life, told under oath to the French Parliament. He was orphaned at the age of only a few months and adopted by an wealthy Arab leader, an initiate in the Western Tradition. Cagliostro was lead to believe that he was actually born of Christian parents on the island of Malta. His guardian saw to it that he had the best of educations and encouraged extensive travels in Africa and Asia, where, no doubt, the young Tulku contacted the Lodges and took training in preparation for his mission in Europe. We can be sure that after the Banquet of Death was over, Cagliostro saw to it that the elemental projections with which he had entertained his visitors were safely and securely withdrawn back into himself.



For the student to develop the creative power of the mind without devoting equal time and attention to the destroying power, would be like building and driving a car with a powerful engine -- and no brakes! The story of the Sorcerer's Apprentice illustrates the danger very well. Use this principle of the balancing of positive and negative, or passive and active, forces in examining any metaphysical system that is offered to you. If it has no brakes, if it has no "fail-safe" system built into it, be very, very careful.

#### A TYPICAL DUBTHAB RITE

The practice of Tulku rites has two main effects on the yogin. First, the rites put him in touch with his Gods, guru, or Inner Plane Teachers -- whatever you want to call them. Second, he develops the spiritual muscle by which he can maintain stable mental and emotional conditions while free from the body.

Alexandra gives the details of a typical Dubthab rite, as performed by a member of the Yellow Caps, the power-mad Gelugspa sect that dominated the religious and economic life of Tibet prior to the Chinese Red takeover.

The celebrant sits in lotus-posture in an isolated room. In front of him is an image, painting or statue, of Dordje Jigsyed, The Christ or Buddha of his Order. Lamps and ritual cakes are set out in front of the God. His ritual tools include a hand-bell, a curved, sickle-type knife called a dorje, a skull goblet and a drum.

The skull represents the renunciation of earthly life. The bell and the knife represent knowledge and method respectively. The union of these two should beget wisdom. Yub-Yab in Tibet, Yin-Yang in China. In flourishing the ritual knife around him during the rite, the celebrant believes he is cutting off interfering thoughts which disturb his concentration.

There are seven parts to this service. These include: 1. Prostrations, 2. Offerings to the deities, 3. Ransom for sins committed, 4. The welcoming of virtuous inspiration, 5. The wish that the doctrines of the Buddha be preached, 6. The beseeching of the saints not to enter Nirvana, but to remain in the world and answer the monk's prayers, 7. And to apply all accumulated merits toward Buddhahood.

One thing seems to be lacking here, emphasis on love and unselfish service. Then follows a long litany of the names of mystical and historical personalities. No doubt T. Lobsang Gyatso was included in the list. These holy names are grouped in fours. After chanting them the celebrant says, or thinks: "Grant me, I beseech you, the fulfillment of my desire." Madame David-Neel appends a list of typical desires. These are probably common to organized

priesthoods the world over, greedy for money and power: "May I be appointed governor of the province or lamasery. May I prosper in business. May I win my lawsuit. May I be loved by such and such a woman. May I live long. May my enemy die." There are mystical dubthabs for obtaining spiritual growth and enlightenment but these weren't so popular. If they had been, perhaps Tibet would have moved



forward in step with other nations of the world. Then the forced change of the Communist invasion would not have been necessary.

On the preceding page is our rough pencil sketch of Lafugie's painting of a chela receiving dubthab instruction from his guru. The chela at the right holds the dorje in his right hand. This is a physical symbol for method, a positive, male force. At his right sits his teacher, holding the hand-bell in his left hand. This is a physical symbol for knowledge, a passive, feminine force.

From her studies, David-Neel learned that "method and knowledge are the true essence of a purified mind". Only by the blending of method and knowledge can one obtain results. This is the divine union painted on the wall behind the two celebrants. Perhaps "divine" is not the right word for this terrible deity of the Yellow Caps, an elemental god with pig snout and pig ears. Dare we suggest that this is a portrait of the false Buddha, Kabalactes? Locked in embrace with him is his bride, her face and lips to his.

It is this pair of gods that the celebrant visualizes as leaping from his head after the preliminary preparations are over. In this scene the Tibetan religious artist had painted them as coming through a veil, from the netherworld. This is the model which student and teacher use for their visualization. Call it a Yidam.

To the tinkling of the bell and the occasional striking of the gong, above the student's left shoulder, the rite continues with the interminable chants, all committed to memory. Flowers, incense, lamps, water, food and music are all offered to Jigsyed. But this is all done symbolically, with mental images of Tibetan letters in color, each with special gestures.

The image of the God and Goddess is created again and again. Each time the pair is surrounded by different companions, in different attitudes, and with different movements, holding symbolic objects. You can readily see what strenuous mental training is involved here, developing both the power of concentration and the power of visualization. David-Neel says that the simplest dubthab rite requires several hours and "must be repeated for several successive days. Prolonged preparation is needed for the celebration of the grand dubthabs, with the requisite initiation by a lama possessed of the necessary powers. . . The rite must be repeated until the dugpapo has mastered its exoteric, esoteric and mystical significations, and has in addition seen manifest signs that augur success".

One subjective indication of success, to the celebrant, is when the symbols die away. Then the yogin becomes aware of the actual forces the symbols and images represent. But, if the yogin -- or the Kabalist -- has not been thoroughly prepared for this success by his Teachers, Alexandra writes that "he may be ill-treated and even killed by the mighty personalities that his mental concentration

has attracted to him." If he succeeds in maintaining control of the forces he has unleashed within himself ". . . those who practise the dubthabs end (them) by causing to re-enter the body of the officiating monk, and to be absorbed therein, the gods and demons that have been projected by him".

LaFugie's description of the scene she painted is worth repeating here. "On another day I visted the Dongse Monastery west of Gyangtse. As I was touring the place I heard muffled voices coming from a locked room. My guides obligingly fetched the keys. The opened door revealed a small chapel lit by a butter lamp. Skulls, tiger skins and stuffed animals covered the walls. Bowls of holy water stood on an altar.

"On a cushion sat two lamas, one a novice beating a gong, the other his teacher ringing a bell. . . I spent half a day in the dark chapel, completing a water color by the light of the butter lamp. Though my guides left the door open, the odor of incense, stuffed animals, and unwashed garments almost suffocated me. Not once did the chanting lamas look up to see what I was doing. Had they not paused now and then to pour tea, I should have thought them in a trance.

"Afterward I visited the high lama of Dongse and showed him what I had done. My interpreter was so awed by this holy man (a tulku no doubt) that he kept his face on the floor during the entire interview."

Backing up the odor of the unwashed robes in that dim-lit chapel were the unwashed bodies of the yogins, but LaFugie was too nice to say it. Just like the Roman Catholics of the Middle Ages, Tibetan Buddhists were not encouraged to bathe! They didn't require much discouragement in that high, cold land with a perennial shortage of firewood for heating water; so the common fuel was dried yak dung. The occult reason behind the injunction not to wash the body with water was so that the magnetic links with the controlling lamas would not be broken. This made it easier for the priests to keep the people enslaved in a perpetual state of hypnosis. It was common for Tibetans to "bathe" themselves by rubbing their entire bodies with rancid butter.

Alexandra didn't dwell too much on the negative aspects of Tibetan life, the oppressive corruption which made it such a backward nation; so her cool, dispassionate, slightly sceptical view of their religion and magick makes informative reading, even study for the student of the Mysteries. During her three years at Kum Bum monastery as a lama she had plenty of time to look over whole volumes of these liturgical offices which must be memorized by the Yogin or lama. And just think, for hundreds of years, thousands upon thousands of lamas were spending the major part of their lives performing these rites. What was the effect of this upon the world mind? Now that we know telepathy is a fact, think of these trained minds pouring their daily thought-forms out upon the magnetic currents of the earth.

## WORLD-WIDE HYPNOSIS

Is it any wonder that the world is in such a chaotic condition? Tibet is in the strategic location along the 30th parallel, to saturate the east-west magnetic currents with thought-forms of "my religion", "my country", "my power", "my abilities", until Northern Buddhism became the epitome of selfishness under the lamas. Those thought-forms of selfishness reinforced the bigoted thinking of every power group in their path around the world.

So in Tibet itself the "thirst-quenching beverage of immortality" offered by the Mahatmas of the Himalyas to the world was perverted into a self-perpetuating oligarchy of religious despots. They castrated the nation by draining the flower of its manhood off into the monasteries. The youthful energies of the monks was wasted in turning prayer-wheels and supporting the rigid sacerdotal caste above them, when it should have been thrown into the trade, commerce and industry of its nation. It has been estimated that a million monks and nuns were living the cloistered life, out of a population of five million.

## THE HEIR OF HIS OWN PROPERTY

Let us consider in closer detail how the system was functioning in modern times, after the Fifth Dalai lama started it in 1650, and before the Chinese Communists destroyed it for all time in 1959.

Years and years of practice in the Dubthab rites brought the more capable lama to the place where his strong mind and disciplined emotions could create a Body of Light, an enduring vehicle of self-consciousness. This assured him of some success in the practice of Tulku. He must be an initiate in the Yoga of the After-Death State to make the transition successfully.

He is generally recognized in his infancy as an incarnation of of some eminent lama. Expectant mothers in families high and low hopefully bear children, especially boys, who will be so chosen; for he becomes the heir of his own property -- houses, lands, business interests, titles and prerogatives. It was through this system that the false Buddha, Kabalactes, bought the devotion of his followers and debased a nation; for it lead, not to progress, but to stagnation. The character of the lamas didn't improve, it deteriorated!

David-Neel found a few Tulkus who were really learned men, with open minds and subtle understanding. The majority, however, spent their time in a state of dull beatitude. They lived in sumptuous dwellings. They engaged in wide-spread business interests through their stewards; and also acted as bankers, financing the operations of professional merchants and manufacturers. They took their cue from the Dalai Lama in Lhasa. He was the top banker of the country.

The magician lama, advanced in age and advanced in the art of Tulku, can foretell in advance the district where he will be reborn. He should even be able to give details about his future parents and the appearance of their home. This is certainly important if he wants to be found early after the transition and led in triumph back to his former throne.

As a rule his steward waits about two years. This is the man whom he has trained up to manage his business affairs in his absence. Then the search for the reincarnation of the dead lama begins.

All are hopeful that their leader has successfully built a bridge of consciousness to the Astral plane or Bardo. This is a stylized set of images arranged in proper sequence to take him out of the body in a certain way. To come back into the new form he must use the images in reverse order, retaining full consciousness for those intervening months before birth and while in the womb.

#### THE PLAY OF THE FOUR ELEMENTS

The finer details of this particular magical system were never put in writing, of course; but were passed, mouth to ear, from guru to chela, in the strict privacy of some remote retreat. But Evans-Wentz did succeed in getting translations of some of the written material to the Western world.

In descending from Bardo into the physical world the Yogin takes on the garments of the slower and heavier layers of ethers. These make up the developing form in the mother's womb. Air is represented by the rumblings of thunder in the heavens. Fire is represented by the roar of a great conflagration in a forest. Water is represented by the breaking of ocean waves. Earth is represented by the crumbling of a mountain in an earthquake. The Tulku welcomes these manifestations of elemental power as signs that his out-of-the-body journey is nearly over.

Globular masses of light are seen. He is menaced by terrible male and female figures. Some of these might well be human entities eager to usurp the lama's future position of prominence in the world! So it is up to the lama's Inner Plane Guru to help maintain the magick circle which guarantees the delivery of the right soul to the right body.

The actual descent into the womb is signified by the feeling of a terrible fall over a great precipice! In all of this, including the actual choice of a womb, the lama Tulku is dependent on the guidance of his guru. Because one of the principles of the Yoga of Transference is that the Yogin must abandon all feelings of attraction or repulsion in what he is doing at this time. He must maintain a state of perfect quiescence, abandoning himself to forces he set going before

death! The practical shaping of those forces is given on page 246 of Evans-Wentz's "Tibetan Yoga and Secret Doctrines:

"A desirable womb in a family of high caste, of exalted position, and possessed of wealth -- and thus offering the advantages for following a religious career -- being thought of, the coming to birth accordingly is called taking rebirth as a divine incarnation or Tulku."

You can readily see that Tibetan families were eager to have one of their sons chosen to fill the vacant throne of some huge and wealthy monastery.

The boy Tulku at right was discovered while the Austrian mountaineer, Heinrich Harrer was in Lhasa in the late 1940s. Thus this picture by him.

The over-shadowing soul, in its Solar Body, had apparently lived up to the letter of the prayer given above by Evans-Wentz; for it chose the womb of a Tibetan beauty of high caste, only 21 and a member of a noble family in Lhasa. Having proven himself the reincarnation of his dead successor -- by making the right choices of personal articles which belonged to him in his previous incarnation -- the fortunate -- or unfortunate? -- child was led off in triumph to his new home.

300 years of practice of the technique of Tulku developed widely used guidance and tests for locating the reincarnation. Even so, it isn't likely that interlopers were entirely excluded. If the dying lama left no directions as to where he would come to earth again, astrologers had to be consulted. In addition, if the sorrowing monks were looking for the Tulku of the Dalai Lama or the Tashi Lama, state oracles were consulted.

Even this guidance wasn't always sufficient. This was revealed to Harrer when he unearthed details of the discovery and identification of the reincarnation of the 13th Dalai Lama. This Oriental Pope





The 14th Dalai Lama, at the age of 15, in the red robe and yellow sur-plice of his Gelugspa sect. He is now in exile in India.

had died in 1933. He took about the usual two years to complete the cycle of return; for his successor was born June 6, 1935; but it was another four years before he was located and returned to Lhasa in triumph!

#### THE WATERS OF CHO-KHOR-GYE

Perhaps the Regent wasn't too eager to give up the reins of power. This was only one of the many dangers faced by the would-be Tulku. He had to train a steward to carry on his worldly affairs while "crossing the bridge" between the two lives. What was to prevent the steward from being completely selfish too?

Apparently about the only indication the 13th Dalai Lama gave regarding the earthly location of his next incarnation was after his death. While his body was embalmed and seated in state in the Potala in Lhasa, the head turned from its southward pointing position, to the east, toward China with its teeming hundreds of millions of people! Which one of its children was the Holy Child, the reincarnation of Chenrezigs, the Tibetan Christ?

Finally, the Regent bestirred himself to send out several search groups in 1937, each led by a lama Tulku; for it takes one to know one. But this wasn't until the Regent himself had made a pilgrimage to the famous Cho-Khor-Gye lake. There, anyone who looks into it, after the proper and lengthy rituals, "can see a part of the future". The Regent "saw" a three-storied monastery "with golden roofs, near which stood a little Chinese peasant house with carved gables".

Finally, in the Chinese province of Amdo, not far from Lake Kokonor, one of the search groups found the golden-roofed monastery and beside it the peasant home. If this was the site of the 13th Dalai Lama's return to earth, his magick failed in fulfilling the prayer quoted at the top of the previous page. The parents of the 14th Dalai Lama were only average. The Tulku lama head of the group and his companions exchanged clothes with their servants before entering the humble abode. No use attracting undue attention to themselves and their mission. Chinese are just as greedy for money as Tibetans.

In the kitchen was a two-year old boy playing. As soon as he saw the strangers he ran up to them without hesitation. He pulled at the robe of the Tulku exclaiming, "Sera Lama, Sera Lama!" At once identifying the disguised leader and the great monastery, Sera, near Lhasa from whence he came! The Tulku was wearing a talisman of the departed God-King, his rosary. This the boy grasped and tugged



as though it had indeed been his own. It was all the searchers could do to refrain from prostrating themselves before the reincarnation of the God-King then and there.

#### PRESCRIBED TESTS AND NEGOTIATIONS

The leader and his companions withdrew and pretended to continue their search in the vicinity for a few days. They returned undisguised for the second visit, admitted they were searching for the incarnation of a Tulku lama, took the boy to the altar room, and made the usual tests.

Without hesitation the little boy selected the 13th Dalai Lama's rosary from several offered, picked his predecessor's favorite drum out of a group shown him -- this the God-King had used to summon his servants -- and also chose the right walking-stick, a plain one, from among those displayed. An examination of the boy's body revealed moles in the right places. These are taken to indicate the location of the extra pairs of arms on the statues and paintings of Chenrezigs.

The Tibetan noble who gave these details to Harrer said that the "four envoys took a solemn oath of silence before a tanka on which a likeness of Chenrezi was embroidered, and then went off to inspect other boys as a blind".

They had wired Lhasa, by way of China and India, in code, of the momentous discovery, and had been warned by return wire to use the utmost secrecy and discretion in negotiating with the family. The last thing the Tibetan government wanted was for news of the discovery to get to Chiang Kai Shek. The young warlord would have been afforded the perfect excuse for sending a big military escort along with the 14th Dalai-Lama-to-be back to Lhasa, and collecting tribute along the way. As it was, Ma Pufang, the governor of the province of Amdo, demanded 100,000 Chinese dollars "for the surrender of the child". This was paid, too quickly; for Ma Pufang realized immediately the lamas had discovered a really important Tulku; so he demanded another \$300,000! This the envoys had to borrow from local Mohammedan bankers, part of it at least, before they were free to head for the border with the Incarnation and his mother. You can imagine how the miserly monks cried over having to part with this small portion of the vast accumulation of wealth hoarded up in Lhasa. Ma Pufang knew only too well the character of the holy men with whom he was dealing. If one were to write a history of old China, one of its most important and revealing aspects would be the descriptions of the never-ending struggles for power and money between the war lords and the abbots of the monasteries.

"In the last summer of 1939," writes Harrer, "the four delegates, together with their servants, the (Mohammedan) merchants, the Holy Child and his family, started for Lhasa. They traveled for months before reaching the Tibetan frontier. There a cabinet minister was

waiting for them with his staff. He gave the boy a letter from the regent containing official confirmation of his recognition. Then for the first time homage was paid to him as Dalai Lama. His parents, who had certainly guessed that their son must be a high Incarnation, only now learned that he was no less than the future ruler of Tibet."

It was six years since the death of the "previous body". The Lhasans were delirious with religious fervor when their reincarnated "Christ" was carried into the capital in a golden palanquin. He was enthroned in February 1940, but not to be declared actual ruler of Tibet until the pressure of the Chinese invasion of 1950 forced it.

"Everyone was astonished at the unbelievable dignity of the child," writes Harrer in "Seven Years In Tibet", "and the gravity with which he followed ceremonies which lasted for hours. With his predecessor's servants, who had charge of him, he was as trusting and affectionate as if he had always known them."

#### THE TULKU AGNAI TSANG

He was a minor Lama Abbot at Kum Bum monastery where Alexandra David-Neel was studying and practicing Tibetan magick. The previous body had passed on seven years earlier, before she got there; and efforts to locate the rebirth had so far been unsuccessful. The steward continued to manage the abbot's household and to carry on his extensive trading business.

It was during the return from one of these business trips that the steward stopped at a farm house for rest and tea. There was a little boy playing in one corner of the room. The steward pulled out his snuff box to take a pinch. The little boy came over to him.

"Why do you use my snuff box?" he said clearly.

The steward was staggered by the question. The snuff box had belonged to the old abbot, Agnai Tsang!

"Give it back to me; it is mine," the boy said, putting out his grubby little hand.

The superstitious monk fell to his knees, prostrate before his reincarnate master. So, within a few days Madama David-Neel saw the little boy being returned to his mansion in full state, riding a beautiful black pony and dressed in yellow brocade. He cinched his recognition by fully expecting his horse and retinue to turn to the right in reaching the second courtyard within the monastery, but that old entrance had been walled up since his passing. Another entrance was being used.

Later, after the boy was installed on his throne, Alexandra made the usual courtesy call to present the traditional Tibetan gift of an

expensive silk scarf. During the audience the boy demanded his favorite china cup! He described it in detail. Proceedings were delayed for hours while the monks put on a frantic search. Finally the old abbot's favorite tea cup was found, put away in a box years before and forgotten. Sceptical as she was of much of Tibetan magick, the Frenchwoman could not deny the reality of that experience, nor of one even more dramatic while she was on tour.

"I AM NOT WHERE I OUGHT TO BE!"

Recognition of a young Tulku had occurred just before she and her caravan arrived at an inn, already crowded with the animals, servants and attendants of an elderly Lama and his party. At the inn when the Lama's party arrived was a young Tibetan wanderer -- there were hundreds of these tramps, footloose characters haunting the caravan trails of central Asia.

This youth had been a visionary all his life. He was a native of far off Ngari province who always felt, from earliest childhood, that he was not where he ought to be. He felt himself a foreigner, seeing landscapes and people in his mind's eye which had no resemblance to his Ngari surroundings. These disturbing visions came to him when he was both asleep and awake, finally forcing him to run away from home in the restless search for his dreamland.

He became a permanent wanderer with this uncontrollable restlessness, working and begging his way along for years. Finally his fate brought him to this inn. He immediately recognized the Lama head of the caravan party when it arrived at Ansi. The Lama was aged now, but he had been the Tulku's younger assistant as head of a monastery when he had died 20 years before. The Tulku easily recounted details of their life together and of the monastery itself.

The old Lama himself was on the way to Lhasa to pray for help from the Dalai Lama in locating their Tulku head, for whom they had been searching in vain for 20 years. To the old Lama and his party this was indeed a miracle and the answer to their prayers -- even before they got to Lhasa! The young wanderer easily met all the tests of picking out his personal property among the array of articles presented, and readily assumed the trappings of prestige, power and position which were rightfully his.

Why the long delay in recognition and the years of fruitless wandering? We can only assume that the Gods-of-the-Right-Hand-Path in Tibet were trying to build a little humility into this Tulku's character. In the years to come They hoped compassion might stir within his heart as, from his position of power, he dealt with those less fortunate than himself. Love of power over other people is one of the most common vices of mankind. All are tempted by it. All abuse this power at some time or other. The Masters of Compassion know this only too well.

## FREE FROM THE WHEEL OF TULKU

Of course there are many different reasons why a Tulku reincarnation may go awry. Nicholas Roerich gives one out of his own experiences in Tibet or Khotan in 1926. He had hired a Tulku to work in his caravan, without being aware of it at the time. From page 208 of "Altai Himalaya": "Our Ladaki, Ramsana, adorned himself to such an extent that he even pinned to his chest two buckles from a garter. But the greatest desire of Ramsana is to carry a gun, and ride a good horse. He is eighteen years old and a useful man can be made of him. His father is a Moslem and his mother a Buddhist. By some kind of marks the lamas recognized in him the reincarnated dead abbot of the monastery, but his father, a confirmed Moslem, interfered with his monastic career."

Roerich was attracted by the glamor of Tibet but after several years of wandering around its fringes his eyes were opened to the real situation. The country was in the grip of a hard-hearted Buddhist priesthood who absolutely refused to give him and his party permission to proceed to Lhasa. They tried to starve him out, and impoverished his expedition by forcing it to spend a Tibetan winter on an open plain at high altitude, with no shelter from the wind but their summer tents! Back in America the supporters of his expedition were forced to believe the hard truths of his reports against their will.

". . . a major and some ragamuffin soldiers are stationed with us. We are forbidden to speak to the passing caravans. We are forbidden to buy food from the passing population. The caravan slowly perishes. Every day there are new corpses near the tents, and packs of wild dogs noisily divide their new repast. Of the 104 caravan animals, 90 perish. Five men die, three Mongolian lamas and two Tibetans. Malonoff's body becomes swollen from an attack of his heart (they were encamped at 15,000 feet!) and finally he also dies. The wife of the major who was stationed with us gets sick of pneumonia and dies.

"Gryphons and eagles fight with packs of dogs over the prey. My letter to the Dalai Lama is found torn on the road. The letters to Colonel Bailey, British Resident of Sikkim, and to the Consul General of the United States in Calcutta are seized. We are forbidden to return or to move on. . .

"The entire population of black Horpa, like small Niebelungen, seem full of unrest. They sleep in a seated posture. They eat raw meat. They are only covered with half-rags -- black from the smoke of the fire -- and skins. They whisper, 'The entire district is covered with snows such as never before. Our yaks and sheep will perish. We shall not have Tsampa (barley). Our children will die and we shall die. And all this misfortune is because our government treats great travelers in such an inhuman way. . .

"On the white plain no one is seen. Our horses and camels are

falling. During the night the shivering animals come close to the tents, pulling the ropes as if they are knocking. And at dawn we find them dead. And our men, huddled in sheepskins, pull them away a few steps from the camp. Otherwise the dangerous wild dogs and gryphons, the grave diggers, would give us no rest. One pack of dogs -- about fifteen -- has already attacked me (Roerich doesn't suspect, of course, that these animal attacks could be the result of black magick directed against him). Every day our firearms are at hand. The Major wants to buy our arms, but in this country one must guard one's arms."

### GET OUT!

Finally the order came to move on, out of Tibet by a difficult and dangerous rout. "Although Tingri-dzong is regarded as a strong fortress it has a pitiful toylike aspect, which perhaps had importance previous to the invention of gunpowder. There is no monastery but only suburgans of the Red Sects with fearful images and stripes as signs of their allegiance to the Red Sect. We recall the same fearful images on Tantrik tankas. What can one not see upon them? Magic swords, flayed human skins, fearful images with projecting teeth, and inverted triangles. The entire synthesis of Black Magic.

"Another ancient place: Shekar-dzong. When the Tibetans were bold eagles, they were not afraid of soaring up to the steep rocks to mount their stronghold sanctuaries upon the sharp promontories. There is a wealth of decoration on towers, passages and temples. But now Tibetans have descended to the valley. The chieftains are afraid to live in the castles and huddle below. . .

"Far higher than the dzong on the opposite rocks is a monastery, in which now only eight lamas remain. But in this very monastery is the courtyard mentioned in the (Theosophical) "Letters of the Mahatmas". There was the school mentioned by the Mahatmas (in the early 1880s), but now this school does not exist. But the old people still remember that here was a 'religious school'. And they remember the 'tall Azaras' from India. . .

"Thus we distinguish two Tibets: one is the Tibet of officialdom -- of those officials of whom the Tibetans themselves assert that their hearts are blacker than coal and harder than stone. These are the ones who reflect so much prejudice and violence and falsehood, who desecrate art and petrify learning with degeneracy. But we also discern another Tibet, even though it is smaller in numbers. This is the Tibet of the few educated lamas and of an even smaller number of enlightened laymen. This is the Tibet which guards the essence of the Teaching and aspires towards enlightenment. It is the Tibet of its spiritual leaders."

In all this Roerich, in 1926, had powerful visions of decay and death for this isolated country. There was "predestination in the dying of old Tibet. The wheel of the law is turned. The mystery is gone. Tibet has none to guard; and none guards Tibet. The exclusive-

ness of its position as guardian of Buddhism no longer belongs to Tibet. Because Buddhism, according to the demands of the Blessed One, becomes a universal possession. There is no need of superstition for the deep teaching. Prejudices are inimical to the search for truth."

#### TIBETAN MYSTERIES, GONE TO THE WESTERN WORLD

At the time of Roerich's eye-opening experiences on the borders of Tibet, Madame Alexandra David-Neel had already taken her treasures of experience in Tibetan wisdom and magick to France, there to be shared in book form with the Western world. W.Y. Evans-Wentz had also left the land of the Lamas for England and America. His own Lama-teacher or guru, Kazi Dawa-Samdub, had died in India in 1922. Evans-Wentz's "Tibetan Yoga and Secret Doctrines" was first published by Oxford University Press in 1935. Under the guidance of the Blessed One, these two especially brought the essence of Tibetan magick to the West. Truly, as Roerich said, "Buddhism no longer belonged to Tibet".

"Let us consider the Black Magic of Tibet," he writes in "Altai Himalaya". "Let us recall the revived corpses, the celebrated Rolang-resurrection -- which is nothing but a crude form of vampirism (and a perverted form of Tulku!). Let us recall the wandering spirits who kill and do all manner of evil; and they are often the spirits of lamas. . . First of all, such dark practices of lamas do not give very good evidence of their uprightness. Second, the sorcerers of the Indian Coast of Malabar perform the entire black necromancy much more powerfully. They are known, feared, but no one worships them and they are not regarded as sacred personages. Malabar 'miracles' antedate Tibetan magic.

"Many authors who have written about Tibet have called it the miracle of miracles. But this title could refer only to old Tibet or is due to a misconception of the writers, who have been hypnotized by tradition. . . Now individual Tibetan lamas possess the power to produce low forms of materialization, levitation, manifestations of will, clairvoyance and clairaudience. . .

"It would be absurd to condemn the entire population of Tibet. The lamas again may become educated. Again an enlightened government may appear. And people again may become regenerate. . . In the teaching of the Blessed One there are practical indications about the whole routine of life. It is very easy to know and apply them. But now those who have desecrated the high teaching, must understand that their criminal actions are condemned and cannot continue. . . "

But those criminal actions did continue for another generation and more. These even included secret connections with the occult teachers of Adolf Hitler. The Berlin-Rome-Tokyo axis of World War II was no accident; and the man who created the geo-political system which guided Hitler as leader of Germany, was Karl Haushofer. This

German general of World War I actually a Buddhist initiation in a Japanese pagoda after that war. Allied officers were mystified by the presence of over a thousand Mongolian or Tibetan soldiers in German uniforms in Berlin at the time of the fall of Hitler; and there were veiled hints in Nazi literature of several expeditions to Central Asia from Germany before and during World War II, in search of contacts with the underground Lord of the World at Agharta. All this we learned from that fascinating book on Nazi magick, "The Dawn of Magic", by Louis Pauwels and Jacques Bergier.

#### CAVERN WORLD COMMUNION IN THE HOLY CITY

The only description we know of, of Agharta, is in the book, "Darkness Over Tibet", by the English adventurer, Ted Illion. The only reason he was allowed there was because Mani Rinpoche, the Lord of the World, hoped to make Illion a convert to his particular form of Mahayana Buddhism.

"It was quite an exceptional thing that such a permit had been granted by the Ruler. Later, during the service, I must have looked like a bright spot in the darkness. Everybody else was dressed in black silk. I was the only person present who wore a chu-pa of the cheapest kind which was made of cotton and remarkably light in colour.

"After having been fumigated thoroughly by a servant armed with a perfume sprayer, I passed the outer door of the temple. It was a few minutes to eleven p.m. Another Master of Ceremonies, armed with a substantial looking stick inlaid with gold and precious stones and having a human skull at the top, approached and informed me in whispers that it was strictly forbidden to talk or even to whisper inside the temple, and that it was considered a serious offence even to look at the other participants in the service. He hoped I would comply with these rules. The alternative -- he added this with the greatest politeness -- was a humble and respectful request to leave the temple immediately. He bowed almost obsequiously and I passed the inner door of the temple.

"I should like to mention in this connection that bows in the Holy City are quite different from the Usual Tibetan greetings. People in the City practically never raise their folded hands to their foreheads, mouths, and hearts, which is frequently seen elsewhere; and also the Tibetan prostration commonly called kyagtshagg is only used during divine service in the Holy City.

"The 'House of God' measured about 25 yards by 40. There were nine large doors in the three walls opposite and right and left from the entrance. They stood wide open, and one could see that they gave access to nine underground tunnels at least several hundred yards long and running out slightly downhill into the bowels of the earth as far as the eye could see.

"A kind of altar with a perpetual light burning on it stood in the centre of the temple, and four long tables ran out from this centre forming a large cross. The hierophants sat at these tables.

I wanted to sit near Narbu, but the places were assigned by Masters of Ceremony and no participant in the service had the right to choose his place himself. About 200 members (of the community) were present already when I took the seat assigned to me.

"The walls of the temple were adorned with inscriptions in Tibetan, and I spent quite a few minutes reading them. I understood some of them but failed to understand others.

"One of them read, 'Give your soul to the Master and He will show you the light.' I thought of a man buying a cat in a bag. Another read, 'Distrust your brain. Deep understanding is beyond intelligence.' This only increased my desire to trust my brain. Another inscription ran, 'Blessed be you who suffer. Come to me and I will give you relief.' And another, 'Everything is unreal, only my own words are real.' This inscription, I thought irreverently, was none too modest.

"The service began by the ringing of bells. The effect of this peal of bells rung far away in the underground tunnels was prodigious. Then a very high Initiate wearing a costly white silk robe solemnly walked up from the northern wall of the temple towards the central altar. His train was held by several minor Initiates. He performed queer rites and movements, his assistants touching the ground behind him with their heads most of the time. The audience alternately rose to their feet like a well-trained body of soldiers, then sat down again or touched the ground with their heads. These three poses alternated in fairly rapid succession.

"Bells were rung from time to time, and incense was burned repeatedly. On one occasion the priest walked round the altar seven times, swinging the incense burner all the time. Towards the end of the service, small pills made of rice were consecrated by the priest and the members of the Brotherhood, one by one, walked up to the altar and each took a consecrated pill from a golden plate and swallowed it with great devotion, walking back to his seat immediately afterward.

"Towards the end of the service an Initiate who carried a silver receptacle came out from one of the tunnels and handed it to the priest who put it on the altar, consecrated it with great profusion of sungpos, and then poured out its contents into several hundred small vases, apparently made of pure gold, and held up to him on trays by the assistants.

"I strained my eyes a little to find out something about the nature of the liquid while it was being poured out. It was blood red! Narbu told me afterwards that it actually was blood! When I asked him what kind of blood, he said he was not allowed to answer.

"Then the procession started again, the hierophants one by one going up to the altar and emptying the contents of one vase each with great devotion. This closed the service.

"There was a mighty peal of underground bells, and the priest and



his assistants who bore his train withdrew in a ceremonious fashion and entered the central tunnel in the northern wall of the temple, after having sprinkled the audience with an abundant supply of holy water.

"The Brothers walked out in solemn procession, none of them daring to look at anyone else. When going out I noticed that the lower part of all the walls of the temple was an uninterrupted succession of silver-edged glass cases entirely filled with human bones. A rapid calculation showed that the temple contained so-and-so many truckloads of human bones.

"Needless to say, I had not gone up to the altar, and had merely stood up and sat down from time to time out of politeness. After a short talk with Narbu I went to bed. It was about midnight."

### THE MOUSE GOD OF THE TIBETANS

The Austrian mountaineer, Heinrich Harrer, spent seven years in Tibet, most of them in Lhasa and as tutor to the young Dalai Lama. He had many opportunities to visit Tsng Lag Khang, the temple in the center of Tibet. It was gloomy and dirty with the soot of millions of butter lamps and rancid butter offerings over the centuries. It was never cleaned. The light of the sun never shown into it. The heart of the Northern Buddhist religious system was infested with thousands of mice, who climbed the filthy hangings and tapestries on the inner temple walls to fatten themselves on the abundance of daily butter offerings of the devout.

Indeed, "the offerings at the shrines were a waste of food"; but more than that, the conditions at Tsng Lag Khang were a true indication of the state of total decay and corruption into which Tibetan Buddhism had fallen by the time of the Chinese revolution on the 1940s. The main difference was that the Chinese initiated their overthrow of a corrupt priesthood from within. The Tibetans were so far gone, so hypnotized by the potent magick of their priests that change could only be initiated by violence from without.

Harrer was well aware that another German adventurer had preceded him and his friend Aufschnaiter into Tibet 300 years earlier. It was the Jesuit, Father Johannes Gruber. Gruber had himself smuggled in as part of a caravan and managed to persuade the Tibetan authorities to allow him to stay and even set up a little chapel. This was about the time of the Fifth Dalai Lama, Lobsang Gyatso. Heinrich was surprised to find physical evidence of that missionary failure of the 17th Century, part of the Jesuit attempt to convert the world to Catholicism and bring all the planet under control of one devil-worshipping priesthood.

"In a dark, narrow passage (of the stinking Tsng Lag Khang temple) I found a bell hanging from the roof. I could hardly believe my eyes when I saw on it the inscription 'Te Deum Laudamus'. It was probably the last surviving relic of the chapel which the Catholic missionaries

had built in Lhasa many centuries ago. They had not been able to maintain themselves in Tibet and had been obliged to leave. It may be that the preservation of their bell in this cathedral is due to the deep respect which Tibetans feel for all religions. I would gladly have learned more about the chapel of the Jesuits but no trace of the building survives."

Of course Harrer and Aufschnaiter were devout Roman Catholics, but they didn't come to Tibet to convert that country and add it to the Holy Roman Empire. Tibet was the only escape route open to them from a British internment camp. It was their misfortune to be in the Himalayas in 1939 when World War II broke out. I believe it is safe to assume that Harrer was under the guidance and protection of the Blessed One, Lord Buddha. It was His intention to bring a Western tutor into the inner circle of the young Dalai Lama, to help prepare him for his coming role as a world leader after the Communist takeover and the exile to India.

Harrer was a man of action, a mountaineer, primarily; but it was this very quality which appealed to the young 14th Dalai Lama, who had more than enough of philosophy and magick from his Tibetan priest tutors. But Harrer was also a man of the world, several languages, a cosmopolitan background, good technical training and a creative mind which could conceive the need for flood control dikes for Lhasa, for instance, plan them, and supervise their proper construction. It was the desperate need for their technical skills which persuaded the Regent and his council to let the two Austrians stay in Lhasa and become part of the government on salary.

Once they became acquainted, it was natural that a warm, almost father-son relationship developed between the young Dalai Lama and Harrer. The Austrian was without a family in a strange land -- which he came to love -- and the young Dalai Lama was in a rather lonely position too, at the top of the pecking order of the Lama priesthood. He had a keen, intelligent mind, thirsty for knowledge about the outside world and its technical wonders. Harrer was ready, willing and able to slake that thirst when the demands of the God-King's official duties permitted it. He was 14, Harrer 37, when the "pheling", the foreigner, became one of the tutors in 1949.

#### CHARACTERISTICS OF THE BUDDHA

At their first lengthy meeting the two lost their shyness and, writes Harrer, "I now felt the attraction of the personality, which at our earlier fleeting contacts I had only guessed at. His complexion was much lighter than that of the average Tibetan. His eyes, hardly narrower than that of most Europeans, were full of expression charm, and vivacity. His cheeks glowed with excitement, and as he sat he kept sliding from side to side. His ears stood out a little from his head. This was a characteristic of the Buddha, and, as I learned later, was one of the signs by which as a child he had been recognized as an incarnation (Tulku).

"His hair was longer than was customary. He probably wore it as a protection against the cold of the Potala. He was tall for his age and looked as though he would reach the stature of his parents, both of whom had striking figures. Unfortunately, as the result of much study in a seated posture with his body bent forward, he held himself badly. He had beautiful aristocratic hands with long fingers which were generally folded in an attitude of peace. I noticed that he often looked at my hands in astonishment when I emphasized what I was saying with gestures. Gesticulation is entirely foreign to the Tibetans, who in their reposeful attitudes express the calm of Asia. He always wore the red robe of a monk, once prescribed by Buddha, and his costume differed in no way from that of the monastic officials."



HARRER

Heinrich found that the boy had a scattered, unconnected knowledge of Western affairs which he had picked up from scanning English and American newspapers and magazines. These came into Lhasa continually by caravan from India -- but only for the use of the elite, of course. The Austrian had to answer a flood of questions about the Western world, to bring order out of this mental chaos, because the keen-minded God-King had had no one with whom he could discuss the outside world intelligently. Harrer also had to teach him English.

#### PROSELYTING A ROMAN CATHOLIC

"We often used to argue for hours on religious subjects and he was convinced that he would succeed in converting me to Buddhism. He told me that he was making a study of books containing knowledge of the ancient mysteries by which the body and the soul could be separated. The history of Tibet is full of stories about saints whose spirits used to perform actions hundreds of miles away from their physical bodies."

There was nothing in Harrer's Roman Catholic faith to encourage him in the study of ritual magick. That was reserved for the Jesuits and certain other elite of the Roman orders; so the Austrian was more ignorant of magick than Kundun, the God-King was of the West! Elsewhere in his book of Tibetan adventures he confesses to be completely baffled by the results of some practices which he personally witnessed many times. In the homes of some of the Tibetan nobles he saw swords twisted into perfect spirals, an example of psycho-kinetic force channeled through a sorcerer or monk in trance. He tried to do this himself but failed completely.

"The Dalai Lama was convinced that by virtue of his faith and by performing the prescribed rites he would be able to make things happen

in far-distant places like Samye. When he had made sufficient progress he said he would send me there and direct me from Lhasa. I remember saying to him with a laugh, 'All right, Kundun, when you can do that I will become a Buddhist.'

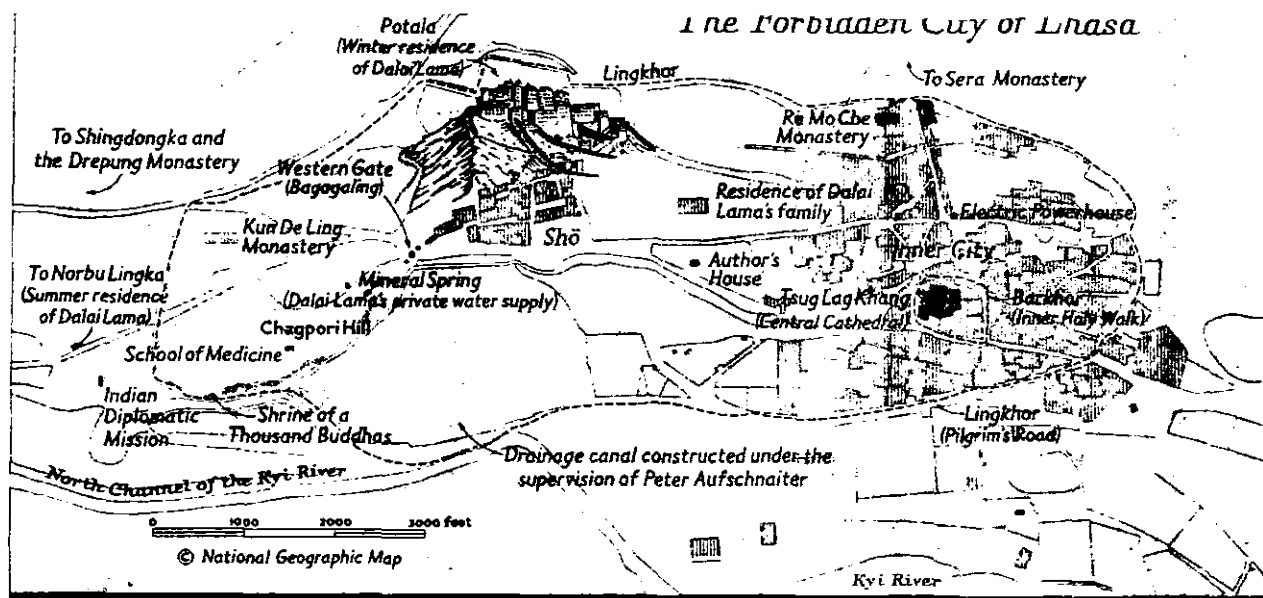
#### DARK POLITICAL CLOUDS FROM THE EAST

The rising threat of Communist China was the only dark cloud on the horizon for Harrer. He was enjoying himself and his work in the Tibetan government, unaware of the tides of occult currents affecting the nations of the world. The significance of the German expedition which was welcomed to Tibet and Lhasa in 1939 was lost on him. As was also the surprise visit of the Roman Catholic Tibetologist, Professor Tucci, from Rome! The Austrian knew only too well how unwelcome foreigners were. "During my five years' stay in Lhasa they were not more than seven in number. . . He (Professor Tucci) was reckoned to be the greatest authority on the history and civilization of Tibet, and had translated numerous Tibetan books as well as publishing a number of original works. . . This was his seventh visit to Tibet, but his first to Lhasa. . . "

Just two hints of the mighty magickal forces underlying the Rome-Berlin-Tokyo axis of World War II, and centered in the underworld of Tibet. There the Evil Ones could draw nightly on the unpolarized generative forces of a million Tibetan monks to power their thought-forms of world conquest, through Naziism. We like to think that the Evil Ones, the Lords of Materiality, tried to destroy the invading Chinese by causing the great earthquake of August 1950 with their pagan magick. Instead, it is more likely They brought their own cavern world hideouts crashing down on Their heads; for the Lords of Compassion, the Mahatmas of the Himalayas, had determined that this cesspool of planetary evil no longer served any useful purpose. It's surface organization, Tibetan lamaism, had to be destroyed.

Too late, generations too late, the Tibetan National Assembly woke up to its peril. "It was high time to establish diplomatic relations with foreign states and to tell the whole world that Tibet wished to be independent. . . In conformity with their policy of complete neutrality (?) the government had refused to explain themselves to the world. (Tibet didn't need the world; the world responded by ignoring Tibet and it's needs!) Now the danger of this attitude was recognized and people began to grasp the importance of propaganda."

Radio news broadcasts were made in Chinese and English. Missions of young Tibetan monks and noblemen were formed and sent out but they got no farther than India "thanks to the irresolution of their own government and the intrigues of the great powers . . . In these difficult times the State Oracle was frequently consulted. His prophecies were dark and did not help to raise the morale of the people. He used to say, 'A powerful foe threatens our sacred land from the north and the east.' . . the whole town buzzed with rumors like a beehive. . . "

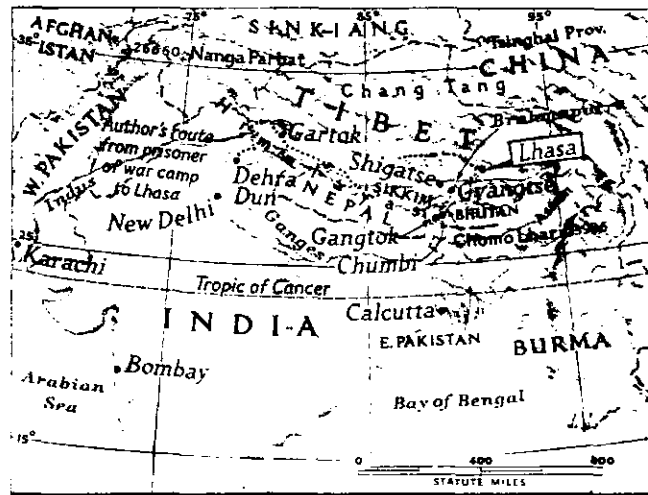


### 7 Westerners Aufschnaiter and Harrer Drew the First Detailed Map of Lhasa

National Geographic photographer Volkmar Wentzel, on assignment in India, learned of the Austrians' plan to survey the holy city. Via Tibetan traders, he sent them a new theodolite as a gift of The Society. The instrument proved of great value to the project.

The Lingkor, a sacred five-mile walk, circles Lhasa's inner city (above, right), the Potala, and the near-by walled hamlet of Shö. During much of his residence in Lhasa the author lived on the outskirts of the inner city. A drainage canal laid out by Mr. Aufschnaiter parallels the Lingkor to the south.

Lhasa, saucered on a 12,000-foot plateau amid soaring peaks, lies at approximately the same latitude as Cairo and New Orleans. Mountainous Tibet, superimposed on the United States, would stretch from western Texas to the Atlantic and from the Gulf of Mexico to Illinois.



The fortune tellers had a good time. More than ever men sought counsel of the gods. . . . " And that counsel was, to enthrone the young king with full powers to rule, to depend on the magick of the Lamas; and failing that, to get out of Tibet.

Above we see a copy of the survey map of Lhasa made by Harrer and Aufschnaiter, from the National Geographic Magazine of July 1955 and Harrer's illustrated article, "My Life In Forbidden Lhasa". In his book Harrer wrote: "I knew how much the young king desired to lead his people one day out of the fog of gloomy superstition. We dreamed and talked endlessly about enlightenment and future reforms. We had already drawn up a plan. We proposed to bring to Tibet experts from small, neutral countries who had no interests in Asia. . . . But the future held out no prospect of realizing our visions, and Aufschnaiter and I were clear-sighted enough not to feed on false hopes. It was inevitable that Red China would invade Tibet. . . ." The Dalai Lama finally insisted that Harrer and Aufshnaiter leave, promising that they would meet again in the south, in the friendly hills of northern India; so Harrer sorrowfully took his departure in the middle of November 1950, leaving Aufschnaiter to come a few days later.

The Dalai Lama wasn't far behind. By mid-December 1950 he was ready to leave Lhasa for the south "with an escort of forty nobles and a guard of some two hundred picked soldiers with machine guns and howitzers. An army of servants and cooks followed, and an unending pack train of 1,500 pack animals brought up the rear."

Part II—Thurs., Sept. 25, 1969

Los Angeles Times

## Dalai Lama Still Hopes Tibet Will Oust Chinese

After 10 Years of Exile in India, He Is Encouraged by Reports of Youth Rebellion

**DHARAMASALA, India** —The Dalai Lama folded his arms across his brown-robed chest and considered the question about China's Mao Tse-tung.

"Mao Tse-tung is now acting according to his impulses. He acts like the ancient emperors. What he is doing now is just what he opposed in the beginning."

In an interview at his mountaintop home of exile here at northwest India, the Dalai Lama spoke of China's takeover of his country—Tibet—and his hopes for the future.

The Dalai Lama is not the retiring esthetic one might expect. His large and expressive eyes behind blue-tinted glasses watch every move of his guest. His voice is a rich baritone that can explode in laughter or rise sharply as emotions pour from him while he talks of the country he fled in 1959.

He once thought well of Mao. "When I first met him I was impressed that he really had deep feelings for the people, for the poor people."

"But after the cultural revolution my attitude has changed. Now everything in China is in the hands of Mao and his wife. This is very bad. Unless . . ." he paused. "Unless they are being used . . ." He left the poised question unanswered but raised the



Dalai Lama  
(A Wirephoto)

power. Tibet is a free country.

"Our struggle here is not for the Tibetans who have escaped. It is for those still in Tibet. If those still in there are satisfied with their life and the foreign rule, then it is senseless to struggle for them."

Chinese broadcasts from Lhasa have admitted that some fighting factions in Tibet are "in favor of fighting a civil war and of splitting up the revolutionary ranks."

The broadcasts declared that despite Mao's order for all people to support

In his National Geographic article Harrer writes that most of those pack animals were laden with 40 to 60 pounds gold, and some silver! Yes, the Dalai Lama, the top spiritual leader of Tibet was also its top banker, and one of the wealthiest men in the world. He left Tibet the first time in 1950 with a fortune of hundreds of millions of dollars. But probably even more was left behind in the ground, in miles and miles and miles of catacombs beneath the Potala and the other monasteries of Lhasa!

The Chinese Reds found they couldn't do much with the Tibetans without the presence of the God-King -- supposed reincarnation of the Buddha; so a deal was made and he was back on the throne in the Potala by mid-summer of 1951; but with much limited powers under strict supervision of Red "commissars" and a permanent garrison of troops on the plane outside Lhasa. The Reds even did so radical a thing as to bridge the sacred Kyichu river! Not to mention the construction of hundreds of miles of military highways for ease of movement in the primitive country.

The millions of monks were driven from their easy lives behind stone walls and forced to do useful work for their country in labor battalions. As a result of this the thought-currents of the world were no longer polluted with prayers for their bigoted, superstitious and exclusive religion. What a change for the better!

## THE NEW BUDDHISM

Tibet, as the center of external authority for Mahayana Buddhism or Northern Buddhism, is gone. The Lamas who fled the Red Chinese invasion are exiles in foreign lands. Some, like their spiritual head, the Dalai Lama, still hold court in the external symbol of their position, the robe. Others no doubt have come out from behind the external facade and perhaps have even abandoned their priestly vows of chastity and celibacy.

They are only following in the footsteps of the founder of their faith, Sakya Muni. Over 2500 years ago India was in the grip of the Brahmin priesthood, weighted down with the trappings of external authority and power. An earnest young disciple came down out of the Himalayas. He accepted the Brahmin disciplines and put them into practice, found them sterile, empty of spiritual meaning. More important, these practices made the practitioner indifferent to the sufferings of the people.

The young disciple the world now knows as Gautama Buddha broke out of the crystallized stereotypes of his time and became a religious reformer. In fact he didn't establish a religion at all, any more than did Jesus at the beginning of this era. The only "authority" they sought or recognized was that of inward experience.

Inward experience leads to union with God or Reality, or whatever you choose to call it. It is most interesting that today, bio-energy research is leading science into this same area of human understanding. The present day parapsychologist may shudder at use of such terms as Mysticism or Occult Science, but this is what he or she is researching, regardless of what it is called.

Inevitably, Buddhism became formalized as a religion. The Tibetan Lamas carried it to its logical conclusion, religious dictatorship, as we have seen in the preceding pages. But reform was needed 1900 years ago also, in Northern Buddhism as it was in the pagan religions around the eastern end of the Mediterranean! One of the reformers was Ashvagoshā, an Indian poet of the First Century, A.D. He took it upon himself to restate Buddhist doctrines in the simplest possible terms. The little work eventually achieved the same status of importance in the Buddhist world that the New Testament has achieved in the Christian world. Perhaps it is significant that both were produced about the same time.

"The Awakening Of Faith" is the English title of the work. We are most grateful to University Books, New Hyde Park, New York 11041 for bringing out a reprint of this classic (\$5.00, hard covers). The translation was by a Baptist missionary to China, Dr. Timothy Richard, a Welshman. He obtained a copy of "The Awakening" from a shop of the Buddhist Book Society, in 1884, in Nanking. The founder of the Society was Yang Wen Hui. I called on him and found him the most intelligent Buddhist I had ever met. He had been several

years in Europe as treasurer to the Chinese Embassy when Marquis Tseng represented China in England and France. Mr. Yang had had interviews with Max Muller and Julien and Bunyiu Nanjio of Tokyo, who had studied under Max Muller. Thus, besides being well acquainted with the Buddhist authorities in China, he was personally acquainted with the best authorities in Europe and Japan. Mr. Yang was not a Buddhist priest, but a Confucianist with the B.A. (Siutsai) degree, and was only a lay Buddhist.

"I said to him, 'How is it that you, with a Confucian degree, should have ever become a Buddhist?' His answer was striking; 'I am surprised that you, a missionary, should ask me that question, for you must know that Confucianism shirks some of the most important questions. It only deals with human affairs now, not with the superhuman.' 'But do you mean to say that Buddhism answers these questions?' He said, 'Yes.' 'Where?' I asked again. He answered, 'In a book called "The Awakening Of Faith". That book converted me to Buddhism.'"

#### THIS IS A CHRISTIAN BOOK!

From Yang the Welsh Baptist missionary bought several books on Buddhism, printed in Chinese of course. That night in his hotel he poured over "The Awakening" until the small hours of the morning. He finally had to exclaim to his friend, "This is a Christian book and most interesting!" The parallels between Buddhist principles, even their similarities, and those of Christ's teachings, were undeniable.

We would like to think that the great Buddhist missionary to Tibet, Padma Sambhava, had a copy of "The Awakening Of Faith" with him when he left the plains of India for the mountain heights in the 7th Century. Of course that would have been in Sanskrit, as Ashvagosha was a well educated man; so when Richards assayed his translation on the Chinese version in the 1890s, he was working on a translation of a translation; nevertheless, the gems of Sakya Muni's wisdom shine through because they are universal in their application.

After an opening hymn Ashvagosha gives eight reasons for writing his testament:

1. "Generally speaking, it is to induce all living beings to depart from the way of all sorrow and to obtain the highest happiness, instead of seeking the glitter of fame and the wealth of this world.
2. "It is to make clear the fundamental idea of the incarnate God (Tathagata) in man, and to lead all beings in the right way, avoiding error.
3. "It is to lead those ripe in goodness to continue in the Mahayana Faith without failing.
4. "It is to enable those in whom the root of goodness is very small



to cultivate faith more and more.

5. "It is to show how to remove evil hindrance and to strengthen well the mind, to keep far from mad pride and to see through the deceits of vice.

6. "It is to show how to study and correct the errors of ordinary men and the errors of the two inferior schools (the Hinayana or elementary school and the Madhyi-yana or middle school of Buddhism).

7. "It is to show the means by which one may ascend to the abode of God (Buddha) and never lose faith.

8. "It is to show the benefits of this Faith and to exhort men to practice it."

Ashvagoshā thought it important to write "in a terse style" for those who "dislike voluminous writings. . . a class of men (what about women?) which desire to know the general principles of the great and profound Law of the Tathagata with its infinite applications.

#### FUNDAMENTAL DOCTRINE OF THE MAHAYANA FAITH

"The great school (Mahayana) speaks of the Eternal Soul of the universe, His nature and His attributes.

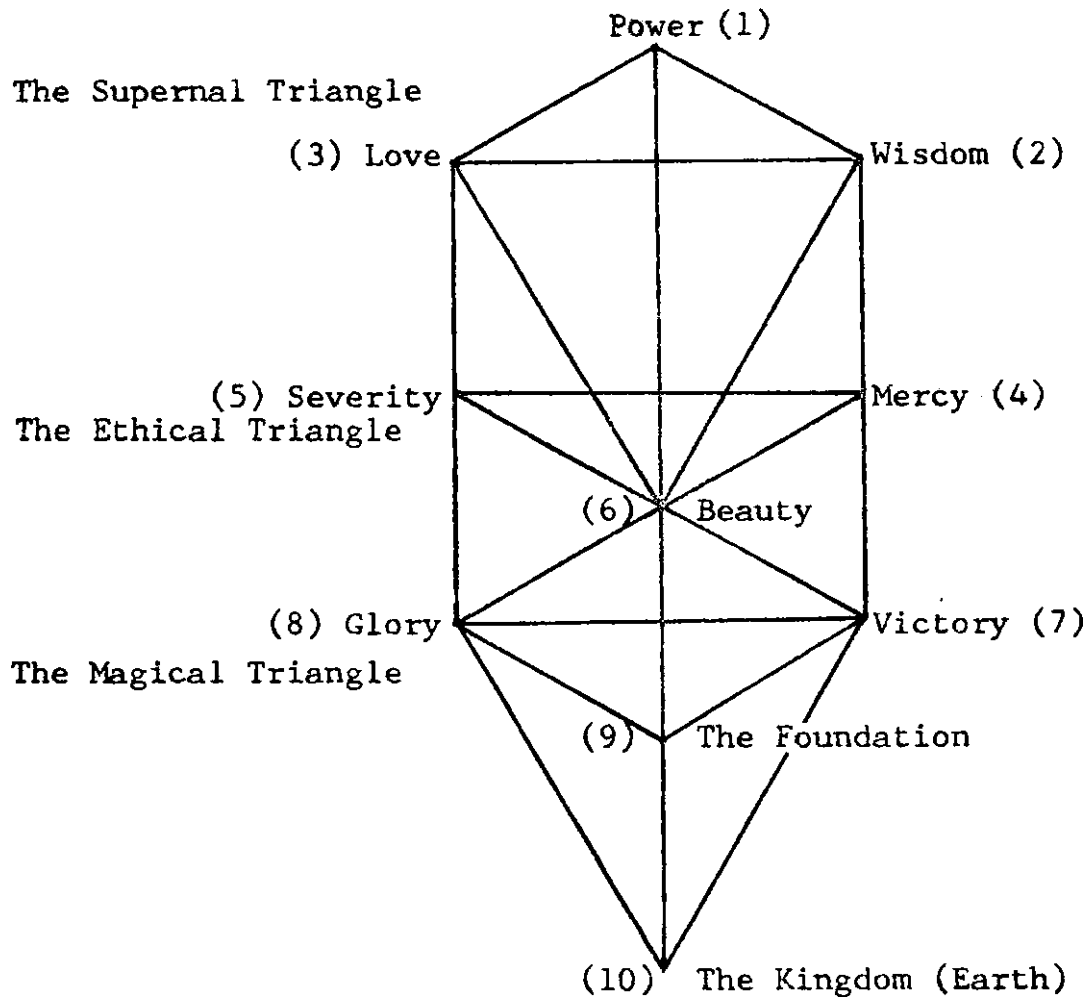
"A. By His nature is meant the Soul of all living beings. The soul embraces that of saved and of unsaved beings, and it is this universal Soul that characterizes the great school. For it is the Archetype's True External Form which is the nature of the Mahayana Faith; and the Archetype's temporary form in life which is able to make manifest the nature, form, and use of the Mahayana Faith.

"B. As to the attributes of this Soul, they are three. The first is the vastness of its nature. All things are originally one and the same and an eternally fixed quantity in the True Model. The second covers its vast manifestations. In the person of the Tathagata, the True Model Come, there are infinite possibilities stored up as in a womb. The third is its vast power. It is able to produce all good among all classes of unsaved beings.

"All the enlightened Buddhas follow this Mahayana Faith, and all the Bodhisattvas attain to the perfection of Tathagata-hood by the methods of this Faith in the New Buddhism."

Obviously, Ashvagoshā is here speaking of the 'cosmic Trinity or three-fold aspect of the Logos common to all great religions. The Kabbalist of the Western Mystery Tradition thinks immediately of the Supernal Triangle at the top of the Tree of Life, his Cosmological map of the heavens. The First Aspect is Power, The Second Aspect is Wisdom. The Third Aspect is Love. The Mystery Schools of East and West do not necessarily teach them in that order. Ashvagoshā seems to put Love first, which is not unusual in one who appears to view life from the point of view of the Mystic

## TREE OF LIFE



rather than that of the Occultist. By emphasizing the Power aspect of Creation in their practices and rituals, the Yellow Hat Lamas maintained control of Tibet. If the emphasis had been on a balanced condition of Wisdom and Love as outlined by Ashvagosha, perhaps Tibet would still have been an independent nation today, a welcome member of the United Nations.

### THE PRACTICE OF THE MAHAYANA FAITH.

After some 35 pages devoted to Buddhist principles, as put forth in Northern Buddhism, Ashvagosha turns to their practice. First comes Faith. "Briefly speaking, faith is of four kinds. First, belief in the root of all things -- that is rejoicing to think of God, the True Reality. Second, belief in the infinite merits of divinity (Buddahood), ever thinking of it, drawing near to it, supporting and adoring it, growing in goodness, and seeking all wisdom from it. Third, belief in the great benefit of the Law, always thinking how to practise all the different means of salvation. Fourth, belief in the Priesthood's ability to cultivate the right doctrine (Sakya Muni abhorred

organized priesthoods. It was the Brahmins who destroyed him and finally forced Buddhism to find its greatest acceptance beyond the Himalayas.) having themselves found good, they help others to obtain it; ever rejoicing to approach all the saints, and seeking to learn and practise the truth as it is in the Eternal.

#### THE FIVE STAGES OF REALIZING THE FAITH

"1. The stage of charity, 2. The stage of holiness, 3. The stage of enduring wrong, 4. The stage of perseverance, 5. The stage of preventing vain thoughts, and the practice of divine wisdom or judgments.

"A. How to practise the state of charity. If one sees any coming to beg in their need, money should be given them according to one's ability in order to prevent covetousness in oneself and to make the poor glad. If one sees men in trouble, fear and danger, the fear should be relieved according to one's power. If men come to inquire about religion, one should explain the various means according to one's ability. In all things one should not seek the honours of fame or wealth, but, simply feeling that having received benefit oneself, one should impart the same benefit to others, so that they may return to true wisdom

"B. How to practise the state of holiness. This is to observe the Ten Commandments. (And this, as much as any other part of Ashvagosha's book, must have startled Dr. Timothy Richards!)

- "1. Thou shalt not kill anything.
2. Thou shalt not steal.
3. Thou shalt not commit adultery.
4. Thou shalt not be doublefaced.
5. Thou shalt not curse.
6. Thou shalt not lie.
7. Thou shalt not speak vanity.
8. Thou shalt keep far from coveting.
9. Thou shalt not insult, deceive, flatter or trick.
10. Thou shalt be free from anger and heresy.

"As for the priests (or Lamas), in order to overcome the temptations of the world they should keep far from the stir of the world and ever lie in quietness, cultivating few desires and satisfaction with their lot, while mortifications should take place after committing the smallest sin."

How different is the above admonition from that of the Western Kabbalist. On this side of the planet we are supposed to stay among our people, not setting ourselves apart with peculiar haircuts, odd clothing, or cloistered walls. The constant temptations of the world are mortification enough for the disciple who seeks to remove the veil of ignorance which blinds his fellow-mortals from their own Divinity.

"Their hearts must be moved with fear (what's wrong with love?) and most sincere repentance, and in no way must they regard the prohibitions of the Tathagata lightly. They should also guard against appearances of evil, lest men should commit the sin of speaking evil against the priesthood."

Let the reader judge for himself the success or failure of the Tibetan Lamas in living up to these high principles.

\* \* \*

## HOW TO BUILD "THE BODY OF LIGHT"

The Science of Mind principles by which the student of occultism builds his Solar Body are relatively simple -- though you wouldn't think so after reading Madame David-Neel's description of the Dubthab rites of the Yellow-hat lamas. But then, this is not Tibet! Students of the Western Mystery Tradition are presumed to have their Oriental embodiments behind them. By now we should have developed enough mental power to be able to pierce to the heart of the problem or project.

The Body of Light technique was part of the secret teachings of the Order of the Golden Dawn in London in the 1890s. Dion Fortune presumably learned and practiced it when she was a member of the order years later, and taught it to the members of her Society of the Inner Light. One of these members, W.E. Butler, mastered the technique and has passed it on to any who might be interested, in his book "The Magician, His Training and Work". We'll summarize the details here but we recommend that the earnest student obtain the book and study it in his fuller description.

The Body of Light is a mentally created body of consciousness. It is used by the magician to project his consciousness from the physical body, whenever he wants to do it, wherever he wants to go. Anyone who has good visualizing power can create a thought-form of himself; and he can transfer a part of his consciousness thereto; but to make the Body of Light really functional and under full control he or she must know something about the Etheric Double, Emotional and Mental bodies and how they can be split up. Portions of all three of these are used in creating an immortal body of consciousness, the final triumph over the grave.

Accidental projections are sometimes achieved by the use of drugs, anaesthetics, hypnosis, a blow on the head -- or an unusually vivid dream. Normally, however, the Etheric Double stays closely coupled to the physical body. When there is dual consciousness for any reason, it can be assumed that a portion of the Double has been driven out of the physical body but remains attached to it by the Silver Cord.

In fact, the Etheric Double can be split up into several duplicates of itself. There are cases on record of several ghostly

duplicates of a person making physical plane appearances at the same time in different places. This Double or Vitality Body keeps the physical body alive as it is the channel by which life is maintained in the physical. It is also a link between the physical brain and the centers of consciousness in the subtle inner bodies, astral, mental and spiritual.

#### NEED FOR MEMORY TRAINING

A portion of this Etheric Double must be trained or conditioned to respond to Astral vibrations IF you would remember your out-of-the-body experiences! Only by training and effort can the physical brain be induced to remember what has been seen and done on the Inner Planes. Even so, full realization of what has transpired cannot be brought back because of the inherent limitations of physical brain, 3-D consciousness.

The Kabalist tries to deal with this problem of getting at the essence of out-of-the-body OOB experiences by using a chain of symbols, such as the Tree of Life of the Western Tradition.

Another aid toward developing Tulku abilities is the Inter-woven Light exercise described and illustrated in our "You Live In Four Worlds" brochure, Lesson Seven in our series of instructions on the Kabala. This is derived from another chapter in Butler's book. The Inter-woven Light exercise is designed to tune up the Etheric Double, a portion of it at least, to Astral vibratory rates so conscious contact with the Inner Planes can be established and maintained.

Dogged persistence in daily practice of trying to build and use the Body of Light will eventually bring success. This is a tremendous experience and triumph to the time-travelling magician, when he first stands consciously outside his physical body and sees it lying or sitting there in deep trance, on couch or in chair.

He need not fear of not being able to get back in again! Quite the contrary, the difficulty will be in staying out. He should be aware of the silver cord, a vague etheric tube stretching from him to the solar plexus of the physical body, his "life line". This is a telepathic link with the physical and through it he can be sensitive to any change in and around his physical while in trance.

It is assumed, of course, that the magician has been practicing other mental exercises in concentration and visualization. These will be of great help in making accurate observations of his experiences and in remembering them. If he has been a habitual liar in the flesh, he will constantly deceive himself as to the reality and significance of what he has seen and heard while out-of-the-body. There can be no compromise with truth here.

## THE FIRST STEP

This is comparatively easy. Visualize a duplicate of your physical self in space before you, in an identical pose. If you are lying down, see your Body of Light horizontal. If you are sitting, see it seated, with clothing and such other details as appeal to you. It's your dream. If you know how, make a protective circle around yourself or say a protective prayer that you will be undisturbed.

Actually, the image of yourself should be formed in the mind first and then moved out or externalised before you in the desired shape.

## THE SECOND STEP

The next step in building the Body of Light is to charge this exteriorized form with vitality or etheric energy. This brings it down the scale of tangibility from the mental level to the astral-etheric. In Western occult parlance this is called "splitting the moon". The Inter-woven Light exercise is helpful in directing tenuous etheric material into your thought-form.

## THE THIRD STEP

Here the student comes to the problem of transferring consciousness to the Solar Body. You can prepare for this in the second stage of practice by having the Body of Light walk around the room, talk and do the ordinary things of physical life to which you are accustomed. Once you feel you have your duplicate clearly exteriorised and moving easily, you are ready for the third step, the "act of identification".

It takes a momentary effort of will, strong but brief, to set the appropriate etheric and astral forces in action. This stream of energy should carry the magician forward in thought into the form standing before him. Immediately he should make an effort to see, hear and feel in the Solar Body. Obviously, this is the crucial point in the whole operation. Butler says the magician may sometimes hear a solid, metallic click in the head as the separation is made

This is the moment of triumph as he stands in full consciousness by his sleeping form, clothed in a self-created vehicle of immortality. The terrors of death and the grave are gone forever. The physical-plane surroundings are still there, self-luminous in a blue light. He is newly born on the etheric planes of the physical. The silver cord can be felt as a pull toward the physical. This must be resisted.

## A MATTER OF RECORD

Butler says the physical can be trained to do automatic writing or speaking while the owner is away from it in his astral travels. A tape recorder could be set going, for instance, and descriptions of what is seen and heard could be recorded into the open microphone.

The difficulties of making the entranced physical body a channel for accurate transmission of Inner Plane visions is discussed by Joan Grant in "Many Lifetimes", the opening chapter. Her goal was not Tulku but the recovery of memories of previous lives "to dictate a running commentary of the earlier personality's thoughts, emotions and sensations", to her husband, sitting beside her entranced body.

"During the early stages I would often think I had been dictating clearly, only to discover at the end of a session that I had not spoken a word. On other occasions I would think I had been speaking so slowly that at least a minute had elapsed between each phrase: and then find I had been talking so fast that Leslie, who could do Speed-writing but not shorthand, had been able to get down only a bare outline of what I had said. . . ."

#### TUNING UP FOR TRAVEL

Once used to the idea of dual consciousness, the Magician is going to want to leave the physical plane surroundings of his practice or meditation room. Butler, speaking from experience, says the Body of Light should be lightened by sending some of the etheric vitality in it back into the inert physical form. This will take practice in control, as does the automatic writing or dictating; for any concentration on the physical body will put the Time-Traveller back into it again in spite of himself! The heavier etheric material is sent back along the Silver Cord. Butler says this precaution of lightening the Body of Light for Astral travel makes it less susceptible to physical plane disturbances and also allows it to be projected to greater distances.

Here is where thorough grounding in memory training and concentration become most important. Once he has turned his back on his body and the familiar supporting surroundings of his practice room, the Magician is at the mercy of his imagination. If this is ill-controlled, he will be switched from one place to another by his wandering mind with bewildering rapidity. Another danger is the magnetic tides of the etheric-astral earth. Oliver Fox gives a good example of this in his book "Astral Projection":

"June 15, 1915. New Road, Southampton. In the afternoon I lay down on a couch, with a view to experimenting. Got into the trance state. My eyes were closed, but I could see the room very clearly. On attempting to leave my body, I experienced very peculiar and rather terrifying preliminary sensations -- like a great outrush or uprush of all my being. Separation was excellently effected. Dual consciousness until I left the room. I walked downstairs. Then I was caught up and borne away to what seemed to be a large oriental palace. A beautiful girl was dancing before an assembly of reclining, richly garbed men and women. No one could see me. I stood before the dancer and looked into her sky-blue eyes, but she took no notice. Foolishly succumbing to her fascination, I

placed my arm around her bare, warm waist. She started so violently that the shock induced in me broke the trance. Instantly I rushed back to my body and awoke. Thus, through gratifying my senses, my experiment came to an untimely end."

This incident illustrates not only the vagaries of the etheric magnetic currents but also that arousing of personal emotions will bring the magician back to his physical form in a hurry. A change of vibration is indeed a change of location!

The use of a symbol-chain for Astral travel, such as the Tree of Life of the Kabala, or of the Tulku rite of Tibetan Buddhism, helps protect the Time-Traveller from such violent and unplanned changes of consciousness. Of course, as Butler points out, on the Astral plane the symbols the magician has visualized become living things; and the hitherto immutable and fixed Laws of Nature may become reversed.

#### THE SEPHIROTH, THE TIME-HONORED PORTALS

The Tree of Life is the clue to the Astral maze, and the magical figures of the ten Sephiroth are the "doors" through which the magician makes contact with the God-forces. The use of the Tree brings order and method to his travels and prevents him from becoming an Astral tramp, as was Fox in the preceding experience.

Eventually, the magician's guides and Teachers will make themselves known to him on the Inner Planes. They have to be tested by the mental and moral standards he has built in his daily life and in his meditations.

The physical plane, and body, continue to pull on the Time-Traveller while he is out and away. This comes through the Silver Cord; so eventually he must respond and return; because his supply of vital energy is running low. The urge to return quickly must be resisted; otherwise the link of consciousness might be broken; then the magician would not be able to recall his experiences clearly.

So the return to the body should be deliberate. He reverses the chain of symbols by which he went out. Back through the Sephirotic door he gazes quietly down at his sleeping form, turns around merges himself with it. If he has used the Star of Consciousness technique, he does that in reverse to awaken in his physical body; but there is his Body of Light standing before him, an unanimated puppet! This must be drawn back into the physical by a steady effort of will and should never be omitted!! Otherwise the Solar Body will drift around in the psychic atmosphere and the magician lose control of it. Remember Madame David Neel's sad experience with the jolly monk she created? The Body of Light must never become an independent being with a will of its own; for if it does it will create lifetimes of trouble for its owner. The magician is the Master. The Solar Body is the servant.

\* \* \*



## BIBLIOGRAPHY

- Barborka, Geoffrey A., "H.P. Blavatsky, Tibet and Tulku"  
The Theosophical Publishing House, Adyar, Madras, India, 1969
- Butler, W.E., "The Magician, His Training and Work"  
Aquarian Press, London, 1959
- Chogyam Trungpa, "Born In Tibet"  
Penguin Books, Inc., Baltimore, Maryland, 1971
- Crowley, Aleister, "Magick in Theory and Practice"  
Castle Books, New York,
- David-Neel, Alexandra, "Magic and Mystery in Tibet"  
University Books, New Hyde Park, New York, 1965  
"Initiations and Initiates in Tibet"  
Shambala-Berkeley, California, 1970
- Evans-Wentz, W.Y., "Tibetan Yoga and Secret Doctrine"  
Oxford University Press, London, New York, 1960
- Ezra and Apollonius of Tyana, "The Holy Bible"  
Topical Bible Publ. Co., Lincoln, Nebraska, 1907
- Fortune, Dion, "The Esoteric Orders and Their Work"  
Aquarian Press, London, 1969
- Fox, Oliver, "Astral Projection"  
University Books, Inc., New Hyde Park, New York 1962
- Gallup, E.W., "Bi-Literal Cypher of Francis Bacon"  
Howard Publishing Co., Detroit, Michigan, 1901
- Harrer, Heinrich, "Seven Years In Tibet"  
E.P. Dutton & Co., New York, 1953  
National Geographic Mag., July 1955, "My Life In Forbidden Lhasa"
- Kelsey, Denis and Joan Grant, "Many Lifetimes"  
Doubleday & Co., Inc., New York, 1967
- LaFugie, "A Woman Paints the Tibetans"  
National Geographic Magazine, May 1949
- Mason, Stephen F., "A History of the Sciences"  
The MacMillan Company, New York, 1970
- Newbrough, John, "Oahspe, A New Bible"  
The Oahspe Publishing Association, Boston and London, 1891
- Roberts, J.M., "Antiquity Unveiled"  
Oriental Publishing Co., Philadelphia, 1894
- Roerich, Nicholas, "Altai Himalaya"  
Frederick A. Stokes Company, New York, 1929
- Scholem, Gershom G., "On The Kabbalah"  
Schocken Books, Inc., New York - London, 1965
- Scott, Cyril, "Bone of Contention"  
Arco Publishing Company, New York, 1969
- Trowbridge, W.R.H., "Cagliostro"  
University Books, New Hyde Park, New York, 1965?

BSRF No. 24-A: THE INVISIBLE REALITY BEHIND APPEARANCES, Part I, By Riley and Judy Crabb. Now in mimeo-book form, we offer the first three of a series of lessons in Occult Science, developed by Americans for Americans living within the Western Mystery Tradition! Each lesson has three subsections: 1. Theory, 2. Practice of Workshop, 3. Discussion. The book is indexed and there are many drawings and illustrations to help the imagination. The material was developed and streamlined in actual class work in Florida and California. There are drills in concentration, relaxation, rhythmic breathing and visualization -- all necessary conditioners for controlled ESP or the expansion of consciousness beyond the physical. The Ground Plan is the Kabala and the Tree of Life of the Western Mystery Tradition. 95 pages, 8½x11. . . . . \$2.50

BSRF No. 24-B: THE INVISIBLE REALITY BEHIND APPEARANCES, Part II, By Riley and Judy Crabb. These are lessons Four, Five and Six of a series organized by the Director of BSRF and his Wife. These will give the sincere student of the Mysteries a comprehensive program of self-development, designed to put him in conscious touch with own Higher Self or Master, and the Teachers of his race. Controlled ESP is a fine art, requiring daily "five-finger exercises" of the mind and emotions if one is to stay at "concert pitch". These lessons about the Invisible Reality provide both the theoretical and practical bases by which the student can do just that, establishing his own disciplines and proceeding at his own pace. We do offer a limited amount of counselling, by mail preferably. 75 pages, illustrated. . . . . \$2.50

BSRF No. 24-C: THE INVISIBLE REALITY BEHIND APPEARANCES, Lesson Seven, "You Live In Four Worlds". Section I deals with your four-fold nature: Spiritual, Mental, Emotional or Astral and Etheric-Physical. These divide into seven sub-levels and are clearly charted. There is a 20-page discussion of how these "worlds" register in your consciousness, including musical representation of them. Section II contains a Ritual of Abundance, the 2nd Pentacle of Jupiter, plentifully illustrated with drawings of the Kabalistic Cross and the Lesser Banishing Ritual of the Pentagram -- so powerful for purification and self-protection! These simple rituals prepare you for more advanced work. Section III gives you the characteristics of the Four Worlds when contacted. This knowledge is invaluable to the student whose consciousness is opening up to other levels of awareness, and the ability to distinguish between the false and the true. 68-page printed paperback. . . . . \$2.00

BSRF No. 24-D: THE INVISIBLE REALITY BEHIND APPEARANCES, Lesson Eight, "The Four Ways To Freedom", corresponding to the Four Worlds as levels of consciousness. These "ways" are the Way of the Faqeer, the Monk, the Yogin and the Adept. Lesson Eight describes in some detail the Way of the Faqeer, drawing on the thorough researches of Louis Jacolliot in India in the 1860s. The Tarot Trumps chosen to illustrate the Ways are: The Fool, The Hierophant, The Magician and the Emperor, reproduced in the text. The Way of the Faqeer is the development of physical will and endurance, subduing the body and developing ectoplasm for the production of phenomena. Illustrations include excellent pictures of materializations at seances, taken under good test conditions, by one of the early members of BSRF. Workshop section includes a simple method for developing the physical will or psycho-kinetics, practicing with a paper cylinder. 48-pages. . . . . \$2.00

The Journal of Borderland Research, six issues, \$7.00 a year. Our 24-page Catalog of BSRF publications and tapes, 50¢. Borderland Sciences Research Foundation, PO Box 548, Vista, California 92084, USA.